DOCUMENT RESUME

ED 044 324 SO 000 293

AUTHOR	Collins, H. Thomas; And Others
TITLE	Are You Going to Teach About Africa?
INSTITUTION	African-American Inst., New York, N.Y.
SPONS AGENCY	New York State Education Dept., Albany. Center for International Programs and Cooperative Services.; Office of Education (DHEW), Washington, D.C.
PUB DATE	Aug 70
NOTE	92p.
AVAILABLE FROM	African-American Institute, 866 United Nations Plaza, New York, New York 10017 ($2.00; quantity discount)
EDRS PRICE	EDRS Price MF-$0.50 HC-$4.70
DESCRIPTORS	*African Culture, *African History, Area Studies, Bibliographies, *Curriculum Guides, Elementary Grades, Inservice Teacher Education, *Resource Guides, Secondary Grades, *Teaching Guides

ABSTRACT

This guide for educators at the elementary and secondary levels contains articles written by people directly concerned with African studies. Charles Billings, in his article, "Africa in the Curriculum," offers a rationale for African studies and puts forward a number of useful suggestions regarding content, approaches and emphases. Commonly held myths about Africa, which provide a good starting place for an African unit, and a critique of recommended secondary school paperbacks and their suggested use, are dealt with in separate articles by Susan Hall. In "African Studies Resources," Harry Stein and Monica Fletcher suggest items representing the range of African materials available for classroom use. Barry Beyer's article provides guidelines and insights for anyone who is responsible for developing in-service activities for teachers of African studies. A chart at the back indicates for each of the independent states of Africa: Capital city, area, population, year of independence, pre-independent status, present State and Government leadership, and how the present government came to power. (JLB)

EDO 44324

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Are you going to teach about AFRICA?

SØ 000 293

SCHOOL SERVICES DIVISION
AFRICAN AMERICAN INSTITUTE

The AFRICAN-AMERICAN INSTITUTE is the major U.S. private organization working to further African development and to strengthen understanding between the United States and Africa. The School Services Division was created under a grant from the Carnegie Corporation to further AAI's efforts by assisting classroom teachers to increase the quantity and improve the quality of their teaching about Africa.

In Memory Of

J. F. P.

This booklet was commissioned and funded by the U.S. Office of Education through the Center of International Programs and Cooperative Services of the New York State Department of Education. Contractors undertaking work under the auspices of the U.S. Office of Education are encouraged to express freely their professional judgment in the conduct of the project. Points of view or opinions stated in this booklet do not, therefore, necessarily represent official Office of Education position or policy.

AFRICAN-AMERICAN INSTITUTE

Are you going to teach about AFRICA?

Some considerations for educators concerned with the study of Africa in the schools.

Edited by the Staff
School Services Division
African-American Institute

H. Thomas Collins, *Director*
Harry Stein, *Educational Materials*
Clifton Collins, *In-Service Programs*
Carol Francis, *Program Assistant*
L. Monica Fletcher, *Program Assistant*
Lisa Gertzman, *Staff Secretary*
Susan J. Hall, *Consultant*

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FOREWORD

It is not our intention to offer this small booklet as the final word for those concerned with incorporating Africa into the curriculum. Rather, it is hoped that these articles — all written by persons who are directly concerned with how Africa is presented — will prove helpful in getting others started at a time when we cannot any longer remain unconcerned with our neighbors. Today over 300 million Africans are our neighbors!

This booklet was prepared under a grant from the United States Office of Education awarded to the African-American Institute through the Center for International Programs and Cooperative Studies, State University of New York, State Department of Education to survey nine EPDA institutes for teachers that included Africa during summer, 1969. Although it does not deal directly with the results of this survey, the booklet brings together many ideas that were generated by the study and felt to be valuable to educators concerned with Africa in the schools.

We wish to thank Dr. Charles Foster, Educational Program Specialist, U.S. Office of Education, and Mr. Norman Abramowitz, Associate in the Center for International Programs and Cooperative Studies, New York State Department of Education, for their assistance in making both the Survey and this booklet possible. We also wish to thank Dr. Barry Beyer, Director of Project Africa, Carnegie-Mellon University, Pittsburgh, and those members of AAI's National Advisory Committee — Miss June Gilliard, Associate Supervisor of Social Studies, North Carolina State Department of Education; Dr. Alexander Moore, Curriculum Studies Coordinator, Indianapolis Public Schools; Mr. Edward J. Shaughnessy, formerly Lecturer in Sociology, the New School for Social Research, New York; and Mr. Curtis Wilson, Cleveland State University, Department of History — who assisted in carrying out the Survey. Their recommendations are reflected in this booklet.

INTRODUCTION

"You will never advance far in your understanding of another culture if you devote yourself to exclaiming that some things about it are wonderful and other things are terrible. This comes under the heading of entertainment and should not be confused with understanding. No society is all good or all bad, and the discovery that any particular society is compounded of both good and bad is not a very impressive finding. What you must try to do is to understand what problems a society faces; why it has developed the way it has; why is has certain characteristics rather than others; why it does some things so well and other things very badly."

John Gardner
No Easy Victories, p. 165

Gardner's statement may well deserve to be inscribed inside the cover of the lesson plan book of every teacher attempting to teach about Africa. For it captures a profound truth. Unfortunately, the study of Africa in American classrooms oftentimes comes closer to fostering what Gardner describes as "entertainment" rather than developing any genuine understanding. Many reasons for this unfortunate condition can be cited.

First, Africa has never been an area of major concern for the vast majority of Americans. All one must do to realize this is to check carefully the daily newspapers in this country for news items dealing with African affairs. One immediately becomes convinced that Africa and its attendant problems are not central to most American's concerns. This indifference has tended to carry over into the schools. Fortunately, recent years have witnessed a noticeable change of attitude among many educators concerning Africa's importance. For a number of valid reasons, more school systems and teachers are now beginning to include material on Africa in their curriculums.

Optimism regarding the future of African studies may well be premature, however. This is because few teachers have had sufficient academic preparation to teach about the continent. Added to this is an equally disturbing reality: few teachers have had the time to identify and read accurate books on Africa. Occasionally, of course, individuals have studied Africa in some depth or have visited one or more countries; these people are, however, the rare exceptions. Thus we have the majority of concerned teachers attempting to do a satisfactory job without the training necessary. Consequently, many have avoided spending time on the subject with their students.

Yet the study of Africa is an integral part of the study of mankind. It is this observation that Charles Billings makes so evident in this booklet's opening article. Dr. Billings originally presented his paper at a conference on teaching about Africa sponsored by the United States Office of Education in the spring, 1970. Besides offering a rationale for African studies, he also puts forward a number of useful suggestions regarding content, approaches and emphasis that should be kept in mind by those developing new units or lessons for students.

Coupled with the critical factor of the lack of sufficient teacher preparation in African studies, is the equally disturbing reality that students already possess a great deal of mythology regarding Africa. This makes the teacher's job even more difficult. In fact, it necessitates initial teaching approaches specifically designed to counter stereotypes and myths if objective learning is to occur. The article by Susan Hall deals with commonly held myths about Africa. Hopefully, it will provide a good starting point for classroom teachers, as well as other persons concerned with implementing new units in the curriculum. Simply dispelling the myths outlined by Hall could go a long way toward advancing the study of Africa in schools.

An additional problem exists. The selection of the teaching materials by the teacher largely determines the directions the class will follow in its study. Most classroom discussion, much of the new information gained by students, testing, and other activities are largely conditioned by the 'text'. Whether that 'text' is a chapter in a traditional world history textbook or any one of the numerous softcover publications now available, makes little difference. The material used imposes an element of control on the potential learning experiences. Material selection thus becomes extremely critical. Few classroom teachers feel they have the necessary background regarding Africa to evaluate properly the available materials. To help remedy this, members of the Institute's staff have carefully analyzed all of the present teaching materials for secondary schools. Susan Hall's article summarizes these efforts. Her article critiques only those secondary school paperback texts that we feel can be recommended for classroom use. In our judgment those appearing on her list represent the best of the presently available printed materials.

While a text book may provide the basic readings for a course, teachers generally supplement their classroom activities with a variety of other relevant materials. In their article, Harry Stein and Monica Fletcher suggest items representing the range of African materials available for classroom use. Their suggestions include films, filmstrips, records, study prints, newspapers, magazines and reference works published both here and abroad. Their listing is not meant to be compre-

hensive or critical. Rather, it intends to call attention to the types of materials teachers might use to enrich their classes' experiences with Africa.

A further consideration facing schools interested in including Africa in the curriculum is the problem associated with formulating a meaningful in-service teacher training program. Barry Beyer's article gets at this problem. It reflects his many years of experience in developing in-service programs, workshops and summer institutes for teachers. Originally, it was intended to include only parts of Beyer's article. However, several persons familiar with in-service work read it and recommended that it be included in its entirety. We feel that it provides an excellent set of guidelines and insights for anyone who is responsible for developing in-service activities for teachers.

One last point should be mentioned. Those teachers interested in including Africa in the curriculum should keep in mind the fact that every academic discipline has its share of concerned professional academics. African studies is no exception. Many 'Africanists' are available who can and will help local school systems develop programs on Africa. A problem, however, remains. All too often the professional 'Africanist' is simply not equipped to help teachers develop specific courses or units suitable for average secondary or junior high school students. This is not because of any unwillingness on the part of the scholar. Rather, it is because successful teaching is a combination of knowledge of the subject, knowledge of the teaching materials and teaching methodologies. Few, if any scholars feel qualified to advise teachers regarding content, available classroom materials or current thinking regarding methodology in the "new social studies". This means that, as Dr. Edith West of the University of Minnesota has so wisely stated, "In the long run, it is the teacher, and the teacher alone, who can make a success of any new organization, method or material".

The success of any African studies program ultimately depends upon classroom teachers. The School Services Division of the African-American Institute hopes this booklet will prove helpful to those teachers who feel, as we do, that the study of Africa is an essential element in the total education of every American child living in the final third of the 20th century.

H. Thomas Collins, Director
School Services Division
African-American Institute

New York City
August 1, 1970

AFRICA IN THE CURRICULUM

by Charles E. Billings

In 1926 Carter Woodson, the founder of the Association for the Study of Negro Life and History, established the most popular rationale for including the story of the black man in the course work of American students.

> If a race has no history, if it has no worthwhile tradition, it becomes a negligible factor in the thought of the world, and it stands in danger of being exterminated.

More than forty years later, Letitia Brown of Howard University's History Department re-examines that view and finds that the question today is not whether to include facts about the Negro but "how we use the 'black' facts after we have acquired them". She reasons that neither separate courses on Negro History nor "black facts" scattered throughout the curriculum will serve the purpose of restructuring the view of students, both black and white, toward their role in the making of history. The above reasoning, when extended, provides a rationale used by many educators for the inclusion of Africa as a subject of study in the social studies curriculum. Following Woodson, these educators suggest that black students need to know first about the accomplishments of their African forebears if they are to develop pride in their race. The argument is that if students are made aware of the glorious history of Ancient Africa they will look upon themselves and their fellows with pride. The examination of the African background, and the investigation of contemporary African affairs, cannot rest solely on this essentially psychological, ego-boosting rationale. The fact is that the history of Africa is literally the history of mankind. Therefore, the design of a curriculum for investigating Africa must reflect in its scope and sequence the universality to mankind of the African experience.

Since the explorations of L.S.B. Leakey, we have known that in terms of our deepest origins we are all of us Africans. Therefore, students of all colors can investigate with profit the African past. It is even more apparent that the continent of Africa will become an increasingly important one for the conduct of commerce and human affairs. It contains within its borders a significant portion of the mineral reserves so necessary for today's technology and holds a monopoly on certain strategic

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Dr. Billings, formerly of the Department of Education, University of Kentucky, is now a member of the Political Science Department of New York University. This article was originally prepared for a meeting of the Committee on Teaching About Africa of the African Studies Association held under the auspices of the U.S. Office of Education which convened in Washington, D.C. in May, 1970.

metals. For these reasons alone students should not leave America's schools without a basic familiarity with the African continent. There are other reasons, however, that are perhaps not seen as "practical" by those curriculum developers that are still tied to the notion that all knowledge must lead directly to an increase in profits or business. African culture has influenced the Western World in ways that are at this point still being investigated. If Western man is to understand himself and his New World culture especially, then he must of necessity understand Africa and Africans.

Scope and Sequence

In the simplest terms the African curriculum is concerned with land, history and culture overlaid with an inquiry-oriented analytic process. It is important for students to first understand what kinds of climatic and topographical conditions exist on the African continent. They must also have a "feel" for the immensity of the land and the great diversity of the continent's ecological systems. They should also develop the requisite investigatory skills to investigate the historical, geographical and cultural myths that still abound concerning Africa and the Africans.

Human beings make history. Natural events, geological and ecological conditions influence the process. The proper study of geography focuses upon man and his relationships with nature. The proper place for the study of Africa in this discipline is wherever it can be used to illustrate or illuminate the relationship between man and his environment, which is to say everywhere.

Today's high school and elementary school geography courses focus quite properly on man's relationships to his environment. They have moved beyond the older preoccupation with simply describing the physical contours and climate of a given region to developing within students an interest in seeking answers to complex questions utilizing the tools of the social scientist. The listing of the most useful topics for investigation by geography students is illustrative of this new orientation:

Man and climate
Man and topology (the surface of lands)
Man and natural resources
Man and modernization
Man and Nation-building

Any teacher who looks at this list and thinks about Africa will no doubt conjure up some of the negative myths about the continent of Africa that were learned in traditional geography courses. One recognizes that many unfavorable opinions regarding Africa perhaps start

with ideas and generalizations founded upon geographical "precepts". One such generalization is the following:

> The natives of many tropical jungles and forests live on wild animals and plants rather than on domestic animals and cultivated garden crops because to a large extent, the climate forces them to do so.

Contained within this statement are a number of assumptions students should be allowed to test. These students, through the learning activities offered them, should become more skillful at uncovering the assumptions implicit in such generalizations. Students should be encouraged to apply the process of reasoned inquiry to statements and conclusions reached by geographers, anthropologists and other social scientists. They should replicate as nearly as possible the actual investigatory process of the social scientist and reach their own conclusions. The inquiry process, a process of scientific problem solving, and the instructor's formulation of guiding questions must be combined with the student's own curiosity to determine the content of the curriculum. The instructor cannot simply select a group of "facts" about Africa that all students should know — for whatever good reason. It is just as damaging to a student's scholarly development to expose him to material aimed at "correcting" the misconceptions about Africa as it is to expose him to material that contains these misconceptions. The student himself must go through the processes of data collection, hypothesizing, analyzing, synthesizing and concluding or generalizing. In this way the student is in charge of his own learning and reaches his own conclusions rather than merely committing to memory the conclusions of others.

For example, students can imply from the above statement that the term "native" is synonymous with primitive; or that they did not, prior to the coming of whites, learn to cultivate grains or garden crops. Most importantly, the statement, which is from an actual high school world geography text, mixes and confuses geographic concepts in a shameful manner. One notes, however, that what the author intends to do is to establish that natives of "tropical jungles and forests" are in fact hunters and gatherers. No attention is paid to the assumptions underlying the use of the term "native". Unless the student has been socialized toward calling all non-white Africans natives, the statement does not make any sense. Even then the statement assumes that all non-white "natives" remain in a primitive "hunting and gathering" stage of development. One must notice that the statement claims that the natives of many jungles remain in a primitive state. How can the student fail to conclude that it is not so much the topology or the climate that "forces" the natives to so live, but a lack of technology or inventiveness?

It is, or should be obvious, that the task of the teacher is not to attempt to prove to the children that African natives are not primitive, but to begin with the students the examination of the assumptions and reasoning underlying such a statement. "What is a native? How can we describe a jungle? Are jungles the same as forests? What is a tropical forest? How does it differ from the forests that we are familiar with?" By raising these questions and others we provoke inquiry and the teacher can begin the investigation of the "myths" and misconceptions about Africa. He can add to the students' cognitive arsenal the weapons necessary to destroy these myths for himself — weapons that have more persistence and permanence than those developed from mere indoctrination to the new "truth".

This same process can be used to develop learning experiences throughout the curriculum. The student should have a firm base established in the area of geography. This is perhaps the first way that he will come to "understand" the African continent. He should, however, be encouraged to constantly apply what he has learned to the burgeoning questions he thus raises concerning the people and the culture of Africa.

It should be remembered that today's students need to look at Africa in much the same way as they look at England: first as a contemporary area with a rich and varied history and secondly as a source for many of America's customs, habits and people! If only because a significant proportion of America and the New World population is African, students should know much more about Africa and the Africans.

This investigation should begin in the earliest grades. A good rule of thumb is that when European origins are first introduced, students are ready to have African origins introduced. The quality and quantity of the material should increase as the child becomes more facile with the tools of the social scientist. He should be encouraged to examine and re-examine the concepts and generalizations he accepted as a young student in the light of new knowledge and increased investigatory competence.

I should caution the teacher and the curriculum developer against only using the technique of comparing and contrasting when teaching about Africa to young children. The material having to do with Africans is important in its own right. One does not need to justify its inclusion on the basis that through it we can see "how far we have come". This caveat would apply especially to those teachers who intend to use an anthropological orientation. Once a child has been forced to regard all Africans as primitive, no matter how much the teacher seeks to show the wonderful "symbiotic" man and nature-existence of the "natives", a child is hard put to break out of the affective, intuitive reasoning pro-

cess thus generated.

The curriculum should be as "vertical" as possible at all levels. By that I mean that the child should be made aware that the African continent is vast and variegated. He should be encouraged to withhold judgment until he is sure that he has enough information upon which to base a conclusion. Just as it would be unfair to allow a child to reach a conclusion about the state of American technology after a study of Appalachian Mountain villages, it would be unfair to allow him to construct generalizations about African progress after a study of the Bushmen.

The materials that one uses in the construction of learning experiences or discovery sessions within a curriculum must allow room for the child to inquire. It is probably a very sophisticated student who can, by himself, attack the conclusions of a textbook author as we have done. The student must first be encouraged to have faith in his own reasoning ability. Therefore, the first materials to which the student is exposed should allow for a good deal of speculation on the part of the children. The questions posed by the teacher should lend themselves to divergent answers, not to a single "correct" response.

Young children can profit from an investigation of the music of Africa. They can listen to recordings of traditional and contemporary African music and attempt to relate what they hear to what they have heard on other domestic recordings. They can look at the works of contemporary artists and attempt to relate what they see to its African-overseas and mother-country roots. They need not become art or music critics, they need not even know the names of the artists and performers for that is not the purpose of such exercises. The purpose is to give the students the experience of reasoning in an atmosphere free of the pressure to come up with the "right" answer. Hopefully through this process they will begin to apply the test of reason to both their investigations and their conclusions. They then will know for themselves when a conclusion is reasonable and when to accept, tentatively, a generalization. They will, in short, move from a reliance on authority for reinforcement and commendation to a reliance upon their own reasoning powers.

In summary, Africa is already a part of the curriculum in both formal and informal ways. Our job is to make it work for us; to provide learning experiences to students that will develop and strengthen their powers of investigation and reasoning; and to make sure that we do not replace the old distorted "truth" with a new, perhaps more accurate, "truth" but one that the student still must accept on faith.

AFRICAN MYTHOLOGY

by Susan Hall

What picture comes to your students' minds when they hear the word Africa? Chances are it is the picture of a "Dark Continent" and all that this phrase entails. For even in 1970, our media still finds an audience for their offerings of Tarzan, Pygmies and polygamous despotic rulers. It is hard to believe that in our scientific age such myths are still perpetuated. Yet they are and will continue to be so until the time they are exposed in our classrooms.

The "darkness" surrounding Africa is actually our ignorance of the continent. Ernest Hemingway, Robert Ruark, Joseph Conrad, H. Rider Haggard, and Edgar Rice Burroughs based their vivid, exciting novels on a romantic, exotic continent that existed primarly in their imaginations. To accept their visions and to describe Africa with words such as "dark", "cruel", "primitive", "savage", "barbaric", "backward", and "uncivilized", is to accept a bizarre fantasy world with little basis in reality. Instead of locking our minds into this perspective, let us examine some of these popular misconceptions, some blatant, some subtle, to see what truths lie behind them.

1. *Africa is mainly a land of sweltering jungles.*

Most of the continent is savanna or grassland while only about 1/7 of it is rain forest. This latter is located almost entirely in the Congo Basin, the Gulf of Guinea coast area of West Africa, and the eastern coast of the Malagasy Republic. Because of their dense foliage and the presence of cloud cover, the forests are not the hottest places on the continent; in fact, the temperature there rarely exceeds 90 degrees. The only "jungles" might be found near the river banks, where vegetation is naturally much thicker. On the other hand, the savanna region stretches from the forest zones to the desert areas, varying its growth from lush green grasses to drier coarser shrubs as the region moves away from the forest.

2. *Large numbers of wild animals — lions, leopards, elephants — can be found roaming all over, but especially in the jungle.*

Most of the game animals that are found in Africa live in the grass-

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Miss Hall is consultant for the School Services Division of the African-American Institute. She has taught in public schools in the United States and Tanzania, and has been a consultant to several major publishers. She currently is finishing work on her doctorate in Education and African Studies at Columbia University.

lands, more specifically in parks set aside and preserved, often as tourist attractions, on a small percentage of the land mainly in southern and east Africa. In fact, certain species of animals are dwindling to the point of extinction (some have already died away) because man has hunted them for sport or for their meat, skin and tusks. As a footnote, tigers are not indigenous to Africa but to Asia.

3. *Africa south of the Sahara is mainly peopled by Bushmen, Pygmies, and Watutsi.*

Why is it that when Americans think of Africans, these people are pictured? The total population of Africa is estimated to be over 300 million people in 1970. Of this number about 260 million live south of the Sahara; included in this figure are, at the very most, 1½ million Bushmen, Pygmies, Watutsi and people related to them in physical characteristics and life style. Also included in this number are, at a low estimate, 5 million white Africans or people of European origin who claim Africa as their home. This latter group is not considered representative of all Africans; why are the former peoples, whom they out-number almost 3 times? Neither typifies Africa's population. To assume that they do is much the same thing as saying that American Indians or Amish who retain their traditional cultures despite the modernizing processes of this continent are typical Americans.

4. *Africans have never achieved a high level of civilization on their own or Africa has no history until its discovery by Europeans.*

These generalizations are very much tied up with European and American racial philosophies needed as justification for slavery, and, later, for domination of one people by another both in Africa and the United States. They picture Africans with low intellectual abilities, naturally childlike personalities, and natures easily adaptable or even happy in the most stressful and unsatisfactory conditions. Scientifically, these have no basis in truth. Further, we also know that while Europeans were living in the "Dark Ages", powerful and wealthy African kingdoms were flourishing in West Africa. Beautifully crafted artifacts have been unearthed in Nigeria attesting to the ancient Nok culture there while architectural ruins chronicle the ancient trading empire of Kush in Eastern Africa. Add to these our reverence for Egyptian civilization, the "cradle" of Western culture; scholars may still be debating the skin shades of its leaders, but it was, nevertheless, an African culture.

There are also a number of corollaries to these false tenets. One is that Africa was isolated from the rest of the world until Europeans took

an interest in the continent. What is the case, in fact, is that Europeans were often the ones isolated. The east African coast has been described in the *Periplus of the Erythrean Sea* which has been dated somewhere in the late first or early second century, A.D. Coins and other artifacts testify, too, that this area enjoyed trade with India and China long before Vasco da Gama dreamed about the tip of Africa.

Another historical falsehood is that the Dutch were the first people to inhabit the Cape of Good Hope and the territory north of it. This belief is basic to South Africa's apartheid policies. Like the other myths discussed here, this one is untrue. In claiming this land, the militarily-superior Europeans either simply ignored indigenous systems of land tenure and boundaries or conquered, chased or decimated the African inhabitants.

A similar stereotype is that David Livingstone and other Europeans "discovered" various African lakes, rivers, mountains and regions. These men only charted them for Europe because Africans and, in some cases, Arabs and Asians, had known about these areas for centuries before the Europeans arrived. Americans, particularly, like to think of the brave Henry Morton Stanley finding Livingstone at Ujiji. Stanley is often portrayed as a man who endured severe hardships to explore the Congo. A reading of Stanley's own writings indicates that it was the people with whom he came into contact who endured the most severe hardships. His impatience and ruthlessness led him to wipe out whole African villages that he perceived as hesitant to offer him hospitality and cooperation.

5. *Africans constantly engaged in fierce tribal wars before the coming of the Europeans. In fact, it was the presence of Europeans that stopped the Africans from killing one another.*

What is interesting is that almost the complete opposite it true. The arrival of European slavers increased tribal warfare while slavery and the slave trade were responsible for the loss of millions of African lives. This is not to say that wars did not exist before; they did. For most Africans, nevertheless, their traditional life was full with the business of growing food, herding cattle, worshipping God, and the daily relationships with family and friends. If disputes grew, they were sometimes settled peacefully; at other times they were solved through wars. However, with the arrival of slave traders, a few strong men allied with the Europeans and used European guns to "get rich quick" by raiding and selling their weaker neighbors, thereby increasing tribal warfare.

Related to this is another misconception that cannot be ignored.

Many who now admit Africa had a long history state that it is one of violence. Here the problem is mainly one of emphasis. Citizens of the United States would strenuously object to an account of the 1960's that described only assassinations, the major city upheavals, crime in the streets and numbers we have killed in Vietnam especially if it concluded that we are by nature a violent people. Yet these are the important events and issues of our time and ones in which we are all involved. Africans might well be offended if we selectively portray their past and point to them as violent.

Often, too, accounts of the slave trade begin with the assertion that Africans practiced slavery long before Europeans began the trade. This is true, but indigenous African slavery lacked the pernicious qualities of the trade and institution controlled by the Europeans. It did not involve the slaughter, harsh treatment and wholesale transporting of people from one environment to another that the trans-Atlantic trade entailed. Too, slaves in Africa were often able to wield political power in the societies in which they lived. In some of the famous West African kingdoms only slaves could hold certain high government positions because only they were unfettered by family obligations and considered impartial administrators. The stress on African slavery is too often a justification for our own inhumane actions.

6. *Africans lived in primitive villages with no political system; or all Africans lived in tribes headed by powerful despotic chiefs.*

To shed some light on these two conflicting and erroneous beliefs, let us look at the concept of tribe and political system in a general, rather over-simplified way.

Tribe has come to be used by people who consider themselves civilized to describe societies that they do not regard as civilized. For this reason, educated "tribesmen" often object to the word and substitute for it the expression "ethnic group". This substitution, however, does not clarify the meaning.

Probably the most universal element which defines a person's membership in a tribe is the feeling of belonging with certain others to a particular group. This feeling is shared by people who usually speak the same language, practice common customs, subscribe to common beliefs and values, uphold the same political system and, sometimes, believe that they are descended from a common ancestor. For many tribes, some of these characteristics may be missing but the feeling of belonging, of sharing a special intimate relationship with others, is still there. Thus, a person's tribal membership is indicated

more by awareness than by concrete criteria of membership. Tribe, as a concept then, is useful for learning how different groups of Africans identify themselves but it tells nothing about the groups' political, social or economic systems, their "level" of civilization, or their cultural heritage.

All Africans had some indigenous form of political organization but there is great variety in the form this organization took. Anthropologists, sociologists, and political scientists have defined any number of categories to describe African governments. In essence, we know that some societies had chiefs, others were ruled by elaborate bureaucracies, others were led by groups of men, often elders, while still others acted in autonomous groups, independent of other segments of their people. Many chiefs and kings had a great deal of power but even they were usually subject to the group's traditional legal and religious codes. If tyranny prevailed because a ruler managed to concentrate too much power in his own hands, the leader was usually dealt with in the same manner as European despots were countered — he was defeated as he attempted to widen his empire or deposed by a popular coup. On the other hand, many societies practiced complete democracy with all adult members sharing in making major decisions and with no one person having more power than his neighbors. Probably the only generalization that can be made about traditional African political systems is that one indeed existed in every society.

7. *African men buy their wives and most men have more than one wife.*

Bridewealth or brideprice and polygamy are two of the most frequently misunderstood practices of African societies. Basic to a comprehension of their meaning is an understanding of the concept of descent groups, generally the most important unit of African society. It is in his descent group that a man finds his identity. This group or his family is composed of his parents, uncles, cousins, and other relatives. Often it is the oldest male in a descent group who settles disputes among the members. Too, it is usually the family elders who ensure that a man has enough land on which to grow food for his wife (or wives) and children. A man's relatives can also be relied upon when he needs help in his work and they will come to his aid if he is ill or when he gets too old to care for himself.

Thus, when a man marries it is not an individual affair. He is bringing into the family a woman who is part of another descent group but who will, by bearing children, enrich his group. Marriage is then a contract

between two families. To show his good faith and to indicate that he will treat his wife well, a man gives bridewealth to his fiancee's family. It is token compensation to them for the loss of a daughter. Should the wife leave him, the husband gets the brideprice back. The exchange, consequently, gives both families an interest in keeping the marriage intact. (American bridewealth practices are somewhat similar. A man gives his fiancee a diamond ring to signify his love while the bride goes to her husband complete with gifts given to her by the couple's friends and their families.)

A descent group, in turn, cannot survive without children. Children ensure their parents that the family will continue, they will be cared for in their old age, and they will be honored after their death. If a man can afford it, then, he marries more than one wife so that his descent group will grow and be strengthened.

It is interesting to note here, too, that not more than 10% of African men are polygamous and that the birth rate is never higher in a polygamous situation than it is in a monogamous one.

8. *Traditional Africans worshipped many gods or had no religion at all. Periodic human sacrifices were deemed necessary to keep evil spirits from harming the people.*

Europeans entered Africa in large numbers during a period when intense nationalism, national rivalries, and feelings of cultural superiority prevailed on their home continent. Few ever thought to study the dynamics of the cultures they encountered abroad. These colonial preconceptions were often reinforced by missionaries' reports in which the idea of "Christianizing the natives" were dramatized to encourage funding and support from the congregation at home. Only recently have thorough studies of African philosophical and religious systems been undertaken. From these certain similarities between belief systems seem to emerge.

Generally, man is at the center of life. Above him and over all the universe is a supreme God. Between man and God are the spirits of man's ancestors who have lived according to the tribe's laws and mores, who have learned and practiced its wisdom, and who have set an example for those on earth to follow. These ancestors act as intermediaries with God and the lesser spirits. Man venerates them, seeks their advice, and they, in turn, use their power to help their descendents. Below man in this hierarchy of beings are the plant and animal world. Though man is often more powerful than these forces, they also have life and deserve man's respect. Ideally, man lives in harmony with all

the other beings, his environment and his ancestors. He does not try to conquer or control nature but rather to adapt his rhythm of life to that of the world in which he lives. For any important event — a birth, a death, an initiation into manhood, a harvest, a serious illness — man honors the spirits involved so that his actions may be concerted with and enhanced by theirs. He seeks to understand their will and fit his to theirs through appropriate ceremonies and rituals, usually involving the sacrifice of a lesser being. Since life is the supreme value, the taking of a life (usually goats, chickens, or cattle) opens communication with the source of life. (This theme is one found in almost all major religions, western and eastern.) The taking of a human life, the most important of all, is a sacrifice of a desperate people for all other sacrifices have failed them in the search for answers to their problems. In actuality, human sacrifices have been rare in Africa, though novelists would have us believe otherwise. Well-researched and documented histories and traditions support this contention.

9. *It was during the time of European colonial rule that Africans learned about democracy.*

Nothing could be further from the truth for the "European period" in African history was anything but democratic. Colonial rule was imposed from outside, not initiated by the people governed. It was, in essence, the transfer and application of European laws and supporting customs to people whose way of life was built on different premises and beliefs. Further, administrators were responsible to the metropolitan power, not to the Africans. Most legislatures were advisory, having no real power over the executive; usually, too, they were staffed by Europeans appointed by the colonial government to represent various interests. Africans who protested against this system even through these channels were branded as "agitators", "malcontents", and worse; the colonial governments had special powers to restrict their activities by deportation, banning their political parties and jailing them without a trial. The concept of "loyal opposition" had no meaning to those in power under colonial rule.

But Africa does have a history of governments practicing democracy. Julius Nyerere, the President of Tanzania, traces the word democracy to its Greek and African roots. He says:

> "The African concept of democracy is similar to that of the Ancient Greeks, from whose language the word 'democracy' originated. To the Greeks, democracy meant simply 'government by discussion among equals'. The people discussed, and when

> they reached agreement, the result was a 'people's decision'. Mr. Guy Clutton-Brock, writing about Nyasaland, describes traditional African democracy as follows: 'The elders sit under the big tree and talk until they agree'. This 'talking until you agree' is the essential of the traditional African concept of democracy.... Basically, democracy is government by discussion as opposed to government by force, and by discussion between the people or their chosen representatives, as opposed to a hereditary clique. Under the tribal system, whether there was a chief or not, African society was a society of equals, and it conducted its business by discussion".

Julius Nyerere "One-Party Rule" in Paul E. Sigmund, Jr. ed. *The Ideologies of the Developing Nations*. N.Y., Praeger, 1963. P. 197

Related to the above erroneous generalization is another. That is that African one-party states cannot be democratic. President Nyerere's proposition refutes this, too; if there is free discussion, the number of political parties is irrelevant. Democracy can exist outside a two-party framework.

10. *Tribalism is the most divisive force in Africa today.*

The problem here revolves once more around the word "tribe". Too often, "tribalism" conjures pictures of spear-wielding people fighting off invaders so that they can be left alone to return to their pristine living conditions. To view African events in a "tribal" frame of reference is to obscure their real meaning.

Besides, as used in the press, tribalism has a variety of meanings. In some cases, it signifies the separatist feeling of one group within a nation. In others, it stands for a unifying force which is causing a people, cut off from their relatives by a national border, to agitate for shifting the border and reuniting them. In still others, it denotes nepotism, or the giving of jobs to one's relatives and friends rather than to the best qualified applicants. To understand the issues involved in each case, the term must be defined in context; only when this is done can insight be gained into the problems of each individual situation.

Many, when not looking at "tribalism" in Africa, examine the countries to ascertain which are pro-West and which are pro-Communist. Once more the vantage point is off center. One writer suggests that this is "the myth of the 1960's". Since Americans and Communists seem to see the world as opposed camps, it seems impossible that others do not share this perception. But African leaders do not want to

be involved in this world conflict. They have enormous problems of development at home with which they must cope. They are *for* their own countries. A nation that signifies its interest in them by aiding them to reach their goals can be considered friendly, no matter what its ideology. Accepting aid is not synonymous with accepting a political philosophy. Africans have been too short a time out from under the yoke of colonialism to want any other type of foreign domination.

This reformation of beliefs about Africa could go on and on for there are a myriad of myths which we confront everyday. Details on all of them, however, would fill volumes while the task here is to begin to alert the reader to a number of the most common ones. Hopefully, the sample is representative enough to call into question other myths and stereotypes so that *all* of them can be effectively shed.

AFRICAN PAPERBACK TEXTS — A CRITICAL REVIEW

by Susan Hall

The social studies teacher writing his memoirs in 1990 might well entitle his chapter on the late '60's and early '70's "My African Experiences". For whether he ever taught about the continent or not, this will probably be remembered as the period during which he was deluged by colorful circulars, attractive advertising and exciting brochures from a variety of publishers, each extolling the unique advantages of its African materials. The amount of recently produced texts, audio-visual aids and other educational materials on Africa is, in fact, mind-boggling. Simply to catalogue or describe the work seems an almost impossible task even if a person had full time to devote to the task. Indeed, the teacher who has the time to read through all of the publishers' advertising releases is rare.

The bibliography that follows is an attempt to describe in detail only a small portion of this vast reservoir of resources; it is confined to paperback texts specifically dealing with African studies for secondary students. Instead of including descriptions of all of the works in this category, it is selective, discussing only those which are felt to be the most useful to social studies teachers and students. Further, the bibliography is divided into two categories: Recommended Texts and Useful Texts. Generally, the recommended texts give a balanced presentation of their subject matter, are readable in high school and frequently include suggestions for classroom activities. All are outstanding for one reason or another — either the new perspectives they offer on African studies, their creative approach to the study of the continent or simply their selection and clear presentation of the topics most relevant to understanding contemporary African developments. The second category includes works that are of value to the social studies teacher either because of the focus or approach. One, for example, is a book of readings whose selections might be used to expand topics in a narrative text; others are part of a world cultures' series whose framework is duplicated in the study of other areas; still others are surveys or a case study that might be adapted for an introductory unit on Africa. For each of the works suggested there is a detailed review pointing out each piece's strengths and limitations and highlighting how it can best be used in a classroom.

Following the reviews is a complete listing of the other paperback African studies works which were examined. These were felt to have more drawbacks than virtues. Some of these have simply become badly dated. Others are not included in the bibliography because their

treatment of Africa is either too superficial, factually inaccurate, or both. Still others reflect an ethnocentric bias or a condescending, paternal attitude toward Africans that cannot be accepted.

All of these books were looked at from a number of perspectives. The guidelines used in their examination grew out of the questions at the end of the essay. Since the books examined represent a variety of approaches — surveys, case studies, collections of readings — all of the questions did not apply to all of the works. For example, a work focusing on contemporary political, social and economic problems cannot be expected to include a detailed analysis of the slave trade. Moreover, some of the questions are more general than others and imply sub-questions. Thus if the work does describe the slave trade and its effects questions such as the following were explored: Are the dehumanizing nature of this commerce, the disruptions to economic, political and social life, and the depopulation of whole coastal areas discussed? Finally, an attempt was made to look at each from the viewpoint of the classroom teacher who faces the question: Should I use this book with my students?

Lastly, two general observations on the texts should be noted. First, almost all of the books contain some typographical or other mechanical errors. Certainly African names are not household words to many Americans but they should at least be spelled correctly in a textbook on Africa. Also, legends describing maps and tables should be applied to the piece they describe. Where a symbol for gold appears in the legend, it should appear somewhere on the map. Similarly, pictures illustrating the text should be related to the narrative and should be representative. A book which describes contemporary Africa but shows only pictures of traditional living styles unconsciously contradicts itself. Authors, editors, and publishers have a joint responsibility to their readers to eliminate such oversights.

And finally, even among the recommended texts there are a few factual errors. These have not always been mentioned because they are considered minor in relation to the book's total value. However, teachers should not be surprised if occasionally, dates, the exact colonial names of now-independent countries or the details of a president's early education are incorrect.

RECOMMENDED TEXTS

Burke, Fred. ***Africa.*** Boston: Houghton Mifflin Company, 1970. 326 pages. List Price: $2.20.

Africa: Selected Readings. Boston: Houghton Mifflin Company, 1969. 276 pages. List Price: $2.00.

Reading Level: Both 12th Grade

Content, Scope and Aims:

These two books are intended to be used together; therefore, they are reviewed together. The first is a text, the second a volume of supplementary readings which follow the themes set out by the text. Their aim is to provide a well-rounded, in-depth picture of the human experience in Africa.

Africa is a detailed survey of the whole continent. It begins by describing the continent's geography, climates, vegetation and the origins of its peoples. It then moves backward in time tracing various groups' histories and ends by discussing contemporary economic, political and social problems. Though it parallels in scope the outline of other texts, it includes important material not found in other works. Chapter 4, for example, is devoted to the migrations and settlements of Africa's indigenous populations while chapter 5 describes the slave trade in great detail, comparing and contrasting its organization and destructive effects on both the east and west coasts of the continent.

Yet this work, generally sympathetic to the African point of view, is marred at places by statements couched in American, not African, viewpoints. American fears of communist plots in the third world are mirrored in the excerpt below:

> "Today the United States finds it necessary to support positions in the United Nations and in world affairs which often are opposed by the majority of African countries. For example, the fact that Portugal is a member of NATO, and the natural unwillingness of the United States to provide weapons and soldiers needed to liberate the southern part of the continent, doubtless have tarnished America's image in Africa. The Chinese and Russians, not hampered by such considerations, are using aid and propaganda to convince Africans that *they* are the real friends of Africa. They have won many friends in North Africa, Guinea, Ghana, and other West African states, as well as Tanzania in East Africa." (p. 301)

It would have been more useful to students to explain why Africans opposed our position on this example than to note that the Chinese and Russians are using it for propaganda.

Africa: Selected Readings is a collection of primary and secondary sources divided into roughly the same topical categories as *Africa* — land and people, early civilizations, slavery, European exploration and colonization, and contemporary Africa. The articles are linked together by brief but informative narratives that present factual backgrounds,

biographical data on the authors, or generalizations and questions relevant to the selections. Some of the pieces deal with subjects not covered in other texts; these add a new dimension to the student's knowledge. "The Mystery of Garama" (pp. 67-73) in the early history section theorizes about an ancient city in Libya. Similarly, Richard Wright's observations of and encounters with Kwame Nkrumah stomping the countryside of Ghana for independence, give students an impression of the purpose, earnestness and spirit that were part of Ghana's drive for independence. The book's conclusion is also a welcome innovation. Instead of leaving the reader with the standard questions about the continent's future, it ends with quotations from scholars and journalists on an African contribution to humanity. This contribution "might be described as a certain outlook, a state of mind which can enrich our daily lives and enable us to cope more easily with the crises of the modern world". (p. 264).

A few of the sections, nevertheless, seem to have too limited a focus. In "Problems of Rapid Social Change" two of the three articles portray Africans as confused individuals barely able to cope with their changing society. Though Balandier's account of city life and "Tell Me Josephine . . ." make lively reading for secondary school pupils, they need to be balanced by equally interesting accounts of Africans making a successful adjustment to their changing environment.

Organization of Text, Teaching Aids and Approaches:

Both works include a variety of teaching aids — maps, illustrations, pictures, tables, graphs, questions, activities and indices. They also insert a pronunciation key after each word with which the reader might be unfamiliar. Though some of these are not exact or standardized, they are a welcome addition in an African text. (See p. 265. The pronunciation of Kaunda's name is closer to Kaw-oon'-dah than Kow-oon'-duh, as the text shows it; see also p. 5. The last syllables in Matadi and Kisangani should have the same vowel sound; Muh-tah'-dee and Kis-an-gah--nih is the way they are shown.) The text's chapters are subdivided by italicized themes which highlight the passages' main ideas; some, however, make little sense. (See p. 2. "The second largest continent has the shortest coastline".) Many of the text's graphics lend themselves as models for classroom activities. The graph on p. 289 showing the rise of Ghana's cocoa exports and the fall in cocoa's world price could be used to depict other countries' exports and their values. This type of representation illustrates vividly the problems of countries who rely on primary product exports for income and devolpment

capital. Further, after each chapter in *Africa* there are a summary of the material, vocabulary, identification and a section referring the reader to appropriate passages in *Africa: Selected Readings*. Both works also have complete descriptive bibliographies including the works cited and others related to them. Some of those suggested might be assigned for independent or follow-up projects.

Suggestions for Use:

If a teacher is planning a full semester course on Africa, these two books could provide the basic reading material. (For a shorter study they would have to be used more selectively since their combined length is just over 600 pages.) Students might enjoy working from the selected readings to the text as opposed to reading the works the other way — from the generalizations to the particulars.

When the class discusses contemporary African life, however, both works should be supplemented by materials that reflect current African points of view. This can be achieved by using data and articles from recent African newspapers and magazines. It is particularly necessary here because the chapter devoted to modern events in the text describes more than it interprets. It also tends to see them from an American perspective. Further, the readings on this subject are mostly drawn from sources published before 1965. Since changes are rapidly taking place in Africa, as well as all over the world, a discussion of contemporary Africa's problems and prospects presupposes a knowledge of what is happening there today.

Africa and *Africa: Selected Readings* are both solid, readable books. They contain a wealth of information, resources and ideas for either introductory or in-depth studies of the major themes in African studies.

Clark, Leon, Ed. ***Through African Eyes:*** *Cultures in Change*. New York: Frederick A. Praeger, 1969-1970. List Price: $1.84 each.

Unit I. "Coming of Age in Africa: Continuity and Change" 1969 116 pages

Unit II. "From Tribe to Town: Problems of Adjustment" 1969 106 pages

Unit III. "The African Past and the Coming of the Europeans" 1970 132 pages

Unit IV. "The Colonial Experience: An Inside View" 1970 124 pages

And *Lesson Plans* for all four units

Reading Level: 10th Grade

Content, Scope and Aims:

Through African Eyes, a proposed 6 volume work, does not attempt to survey African studies. Rather its aim is to present students with personalized accounts of Africans' experiences so that the pupils can learn about the continent through encounters with its peoples.

Unit I attempts to catch the attention of its student readers immediately by selecting from primary sources accounts of young people growing up in Africa. The readings give details of both traditional and modern educational practices and how these sometimes conflict. For example, the selection concerning a young boy's scholarship to France highlights the different aspirations African parents might have for their children. Laye's mother wants him to stay at home, participating in the traditional ways of life; his father wants him to study abroad and take a role in the wider, changing society. The boy is torn between the two but realizes that his opportunities are more extensive than his parents. American teenagers will possibly see their own experiences with the "generation gap" reflected here.

Unit II focuses on Africans in the urban setting and the dilemma they face trying to adapt their traditional backgrounds to the demands of city life. The problem, however, is somewhat overstated:

> "This group system (tribal life) worked very well in Africa as long as the group stayed together. But what happens when the group breaks up, when the young people leave the tribal areas and go into the cities? In 'Man of Two Worlds' you will meet some successful young Africans working in Nairobi, the capital of Kenya. They have beaten the odds when it comes to making money, but they haven't solved the problem of blending the old and new. Will they ever find a solution, or will they live the rest of their lives with a kind of split personality?" (pp. 35-36)

Reconciling group and individual values is indeed a problem facing young people but it is not a specifically African problem. To suggest that it might create "a kind of split personality" is to reinforce a popular modern myth — Africans are "confused" people unable to decide exactly what they want. Interestingly, two of the selections supporting this concept — "Tell Me, Josephine . . ." and "Man of Two Worlds" — are from white-controlled media in territories where the white minority had a stake in perpetuating this idea, pre-independent Zambia and South Africa. A piece illustrating successful adaptation to the urban situation would have given this section better balance.

Unit III draws its readings from a wide variety of sources — official

documents, diaries of slaves and slave traders, newspapers, travelers' tales, a traditional historian's narration, and written historical accounts. The student reader, consequently, sees Pre-colonial African history and the slave trade from a variety of viewpoints. He also participates in an exercise in historical methodology because it is up to him to cull from the pieces the panorama of African history. The book samples writings on the West, Central and East African empires. It adds to these, selections which emphasize not just the horror of the slave trade but its effects on African development as well. Because of its vivid, lively readings and the manner in which they are presented this unit might well be the most exciting and interesting African history text a student will read.

Finally, Unit IV concentrates on African reactions to colonial rule. The book includes topics usually covered in accounts of European colonization of Africa — the setting up of colonial administration, the introduction of new crops, the imposition of taxes, the work of missionaries and the coming of settlers. Yet all are presented as they affected Africans. For example, the empire building activities of Cecil Rhodes are reported as an African understands Lobengula, the king of the area, saw them. Also, there is an excerpt from Stanley's *Through the Dark Continent* that reveals this American explorer's attitudes and cruelty toward Africans; it is paired with a selection describing how Africans viewed him and his methods. Students accustomed to hearing Stanley called a great explorer will find these eye-opening.

Organization of Text, Teaching Aids and Approaches:

Each selection in the texts is prefaced for the students by questions to be considered during the reading. Some guide attention to the excerpt's important themes while others relate the passage to the rest of the work or to the student's own experiences. Pictures and maps are also carefully placed in the texts to supplement the narrative.

But the bulk of the teaching strategy for these volumes is found in their accompanying *Teacher Lesson Plans*. In the guides, separate lessons for each reading lay out a variety of clear objectives and techniques for achieving them using the inquiry approach. Audio-visual materials are also suggested and their use detailed. Supplementary readings are also recommended; some of these are annotated so that teachers can assign them as sources for further projects and research. Another feature of the guide is its suggestions for an opening lesson on stereotypes. (Unit I *Guide*, pp. 7-11.) The lesson could even be adopted by teachers working with other text materials.

Suggestions for Use:

It would not be an exaggeration to say that *Through African Eyes* is not simply a series of texts on Africa but a detailed curriculum unit. With the readings as a base the teacher can select from the guide's lesson plans, audio-visual suggestions and classroom activities for a complete course of African studies. The sequence of books could be followed as is or rearranged; the different books could be matched with other African texts on the same subjects; the readings could simply be used as bases for in-depth studies which draw mainly on the sources from which they are taken.

Students reading these volumes are acquainted with African life as seen by Africans and are challenged to relate these experiences to their own. In some cases, however, the comparisons assume a knowledge students may not have. For example, after Bloke Modisane's description of Sophiatown, students are asked: "What connection do you see between Sophiatown and American ghettos?" (p. 65, *Teacher Lesson Plans,* Unit II). Since many American students have no experience with ghettos, the teacher may find he has to explain ghettos or set up a prefatory unit on urban living to get an answer. This latter alternative would probably be better than over-looking the question completely. On the other hand, such a question may have great relevance to students. It could encourage them to explore a significant contemporary American problem.

Generally, *Through African Eyes,* with its stress on people in both the uniquely African situation and in the universal human condition provides students with a lively well-rounded picture of Africa.

Curtin, Philip D. ***Africa South of the Sahara.*** Morristown, New Jersey: Silver Burdett, 1970. 112 pages. List Price: $1.84.
Reading Level: 10th Grade.

Content, Scope and Aims:

Essentially this work is an historical approach to African studies from the beginnings of civilization to the 1960's when millions of Africans regained their independence but it limits its discussion to events south of the Sahara desert. The survey is divided into two parts: early history to the slave trade and the period of European influence. In the first section, the main theme is stated as development in isolation. By isolation the author appears to mean little contact with Europe because the history related is full of inter- and intra-continental movements of people, goods, ideas and technology. Included in this part of the book

is also a detailed description of the slave trade. The second section focuses on Africa's contacts with Europe. It distinguishes between Europe's periods of interest in the continent and its occupation of the area; further, it traces the colonial experience of the people to its culmination in the independence movements.

Africa South of the Sahara contains much information not usually found in high school texts. Chapter 4 uses the classification "Secondary Empires" to identify empires based on European military technology but not controlled by European powers. This useful typology describes topics not usually presented because they do not fit under the European colonial heading.

The work's basic fault lies in its vocabulary. The word "isolated" has already been noted. African indigenous systems are described as polytheistic; most experts on this subject agree that they were, and are, monotheistic. (See pp. 44, 74.) Too, the words "civilized" and "civilization" are used on p. 39 in an ambiguous manner; they imply European models as comparisons for civilization. Since our stereotypes of Africa still persist, vocabulary slips and ambiguities which reinforce them should not be used in a textbook.

Organization of Text, Teaching Aids and Approaches:

Each section of the book is introduced by an essay that states briefly the main themes to be discussed in the chapters. It is an especially useful outline for teachers and could be turned into a series of questions to guide students' reading. Review questions for checking reading comprehension follow each chapter. A wider variety of questions, problems projects and vocabulary are found at the end of both sections. While most of the activities could lead to a greater grasp of African studies, a few of them mirror the vocabulary problems already pointed out. (#3 on p. 42. "Is it ever possible for a people to develop a high level of culture if they are cut off from the rest of humanity?") The work also includes a descriptive bibliography, a graphic table putting the timeline of African events into a world perspective, an index and an information table of independent nations. This latter gives not only the area, population and capital data but also adds categories on the number of phones, cars and radios per person. The maps are not particularly helpful because their coloring has slipped (see the West African forests on p. 13) or their legends do not appear clearly on the actual map. (See p. 87. It is impossible to tell from whom and when Libya and Somalia gained independence because their legends and dates contradict one another.)

Suggestions for Use:

The teacher interested in an historical approach to African studies will find this book very useful especially if it is combined with a volume of readings. Selections from Parts III, IV, and V ("A Survey of the Past", "The Development of Colonial Systems between World War I and World War II" and "Africa Since World War II") from Moore and Dunbar's *Africa Yesterday and Today* could provide initial readings on Africa. After the trends and events of these readings have been discussed, students might hypothesize how these fit into the general history of the continent. Then students could turn to this text. *Africa South of the Sahara* provides a valuable source in which students can verify their ideas and in which they can read about concurrent and related happenings on the continent. The activities suggested in it can also lead into a study of contemporary events for many of them directly relate African history to current events.

Davidson, Basil. ***A Guide to African History.*** Revised and Edited by Haskel Frankel. 118 pages. List Price: $1.45. Reading Level: 9th Grade.

Chu, Daniel and Ellit Skinner. ***A Glorious Age in Africa.*** 120 pages. List Price: $1.45. Reading Level: 9th Grade.

Dobler, Lavinia and William A. Brown ***Great Rulers of the African Past.*** 120 pages. List Price: $1.45. Reading Level: 9th Grade.

Branson, Margaret S. and William D. Green. ***Teacher's Manual.*** 1967. List Price: $1.20.

(All published: Garden City: Doubleday, Zenith Books, 1965.)

Content, Scope and Aims:

These three books are reviewed together because they form a comprehensive base for teaching students about Africa from the earliest times to the present.

A Guide to African History opens with mankind's beginnings in Africa and surveys the continent's history until the present day. Roughly the first half of the work is devoted to the development of civilizations that flourished before Europeans became actively interested in Africa's wealth. This is followed by chapters that explore the changing nature of Africa's relationships with Europe, a brief summary of colonialism, nationalism and Africa's continuing efforts for economic independence.

Davidson's volume presents one of the most detailed yet compact analyses of important topics in African history. The work's treatment of

Islam, its influences in Africa and its contributions to world culture; the rise, fall, extent and nature of the Monomotapa Empire; the slave trade and its far-reaching deleterious effects — to mention a sample — are among the best secondary textbook discussions of these topics. Moreover, the work also describes and explains subjects often ignored in other works. For example, the following passages point out the essential differences between African and American concepts of slavery:

> "There was a kind of slavery already in Africa. This was the forced service within the African tribal or state system. Men captured in war were forced into what may be called 'domestic slavery', that is, they became the servants of those who captured them. So did certain kinds of lawbreakers . . . But it was different from the plantation slavery which came into being in the Americas.
>
> Under plantation slavery, men became beasts of burden of their owners. Far from feeling responsible for their slaves, these owners drove them to death in huge numbers — and then simply bought more. In Africa, on the other hand, a man who owned 'domestic slaves' had to look after them. They could earn their freedom through working. They could marry the master's daughter and inherit his property. They could even become kings or rich merchants. None of this was possible in the new slavery in the Americas." (pp. 71-72).

A Glorious Age in Africa is more specific in its focus; it follows the rise and fall of three powerful kingdoms which dominated West African history during the Middle Ages. Each empire — Ghana, Mali, Songhay — receives about 1/3 of the work's emphasis. For each, too, a full picture — including details such as the kingdom's origins, its political system, judicial procedures, social structure, trading patterns, living styles (nobles and commoners), religious practices, arts, crafts, educational institutions — is given.

The style of the narrative is lively, designed to attract and hold the student's attention. Chapter 1, 'Ghana', opens with the following paragraph:

> "The thumping of the royal drums announced the beginning of the ceremonies. Loyal subjects of the kingdom who had business with the king crowded into the great court of the palace. Some fell on their knees and threw dust on their heads, while others clapped their hands, as signs of respect for him. Everyone gazed upon the mighty king. He was dressed in silk, covered with

> jewels, and wore a cap speckled with gold. Behind his throne stood ten youthful attendants holding shields and armed with swords that had gold handles. Around his pavilion, or tent, were horses outfitted in golden equipment, and hounds 'of excellent breed' wearing gold and silver collars." (p. 13)

Great Rulers of the African Past extends the above work by presenting biographies of five African leaders from the pre-colonial period. Mansa Musa of Mali, Sunni Ali Ber and Askia Muhamed of Songhay represent the kingdoms discussed in *A Glorious Age . . .* ; in addition Alfonso I of Kongo and Idris Alaoma of Kanem-Bornu are described. Through these latter sketches, students are also introduced to two other powerful African kingdoms. The focus, however, is on the men themselves. The work narrates the defeats as well as the achievements of these ambitious and powerful rulers, portraying them with very human qualities. In the "Afterward" the leaders are compared and their concerns and aims are placed in the modern African context.

The strength of these biographies lies in their balance. Instead of trying to perpetuate "honest George Washington and the cherry tree"-type myths, the authors here have presented sketches of vital men, admirable for their accomplishments, despite their faults. These excerpts from Sunni Ali Ber's story illustrate this:

> "Sunni Ali Ber marched into Timbuktu and plundered the city. He was particularly cruel to the Moslem scholars. He feared their influence and power. Although he professed to be a Moslem, this made no difference." (p. 38)

> "Although known to history as a tyrant and villian, today Sunni Ali Ber is recognized as a ruler of great historical importance. He was the first strong king to unite the Songhay people in this Sudan region. His Songhay kingdom eventually included thousands of square miles of land. This territory is now part of three West African countries — Mali, Niger and Upper Volta." (The next paragraphs summarize his accomplishments.) (pp. 46-47)

Organization of Text, Teaching Aids and Approaches:

Zenith books are aimed at making all people aware of the heritage of black people. To achieve this goal they have been written in a simple, lively, readable style and are illustrated with colorful maps and pictures. A few of the maps in the *Guide to African History* are misleading, however; these seem to be related to textual ambiguities. For example,

"Colonial Africa in 1919" (p. 86) shows South Africa under British control; later the narrative reads:

> "In the British Dominion of South Africa, for example, the land was so divided that by 1957, the Africans, who made up about 80 percent of the whole population, had less than 10 percent of the land. The rest was reserved for the colonials. In Southern Rhodesia, where local European settlers got the right to rule themselves in 1923, Africans were not allowed to settle and farm in two thirds of the country, although they outnumbered the Europeans by about thirty to one." (p. 96)

From the narrative and map it appears that South Africa was under British control during this period. Though authorities disagree on the exact date of South African independence (most say 1910 but some claim 1931 when it gave up dominion status) Britain had no real control over the country's policies after 1910. Southern Rhodesia, on the other hand, still remained under the Colonial Office in Britain until 1965 when it declared its independence.

The *Teacher's Manual,* not the works themselves, proposes the framework for study and generalizations and questions based on the three texts. These latter range from simple recall and summary questions to detailed projects; some are appropriate for younger pupils while others are more complicated and thus suitable for senior high students. Here, as earlier, textual ambiguities of the *Guide to African History* are repeated. Davidson discusses and describes the Swahili and Bantu people without reference to this classification as a linguistic one. Bantu is a generic term for a number of languages, one of which is Swahili. In the text, he refers to the coastal people as Swahili possibly to counter texts which refer to these empire-builders, descendants of African-Arab marriages, as Arabs. Rather than referring to the interior people as Bantu, he should have called them too by the name of the language they spoke. The manual reinforces this misconception; p. 10 shows a chart "Important Peoples of the Coastal Cities and Kingdoms of the Interior". Under the heading "People", both Swahili and Bantu are listed. Making this classification of African peoples based on language would be similar to making a classification of European peoples headed "French" and "Romance".

Suggestions for Use:

Together, these three texts present an overview and in-depth study of selected African historical topics. Because they emphasize Africa

before the slave trade, they can be used in a history course or as a foundation for a broader course in African Affairs. Each is well written with new vocabulary words defined and keyed for pronunciation. Moreover, their illustrations and narrative focus on people and interesting, exciting events. Advantages such as these should make them appealing to young readers. In fact, these Zenith books appear to be of real value for any class studying world cultures or units related to the Afro-American heritage.

Foster, Philip J. ***Africa: South of the Sahara.*** New York: Macmillan Company, 1969. 152 pages. List Price: $2.20.
Reading Level: 12th Grade.

Content, Scope and Aims:

The book introduces Africa south of the Sahara by examining in topical chapters the relevant geographical, historical, social, economic and religious forces which have helped shape this culture area. The topics on which it focuses seem to be the ones about which we have the most misconceptions — traditional society, religious beliefs, slave trade, national and continental unity, agricultural practices, to name only a few. In each chapter, the misconceptions are exposed, discussed and disproved. Moreover, the author states his own biases on controversial issues. In discussing race, for example, the text reads: "A word of warning is necessary about this word 'race' since more nonsense has been written about it than perhaps any other subject". The author quotes scholars indicating that there is no proof that groups of men differ in their innate mental characteristics. He sums up: "These words bear repeating again and again, because the people of Africa have suffered more than any other from misuses of the word 'race' and the stigma of inferiority. It must be realized that it is often very difficult to classify whole groups of people by race at all, and scientists are still not entirely agreed on the classification of the peoples of Africa that is used in this book. Some scholars, in fact, refuse to use the word race; they speak rather of racial stocks in recognition of the fact that there is no such thing as a 'pure' race since all men are of mixed descent". (p. 119)

Organization of Text, Teaching Aids and Approaches:

The book begins with chapters on the land and climate, people, and a brief but comprehensive historical survey. These chapters set the background against which the topics in the remainder of the book are viewed and analyzed. In each chapter there is a balance between factual information and generalizations. For example, in the discussion

of urban Africa, after describing Accra's growth, the author states:

> "The second fact about the new urban centers is that many of them have arisen as a result of European influence. This is not to suggest that Africa did not have some large towns before the Europeans arrived. Ibadan, which has been mentioned as a Yoruba City, is a good example. Further north in Nigeria, Kano has been from early times a great center for trade and industry, and the old part of the town still shows little signs of transforming itself into a modern city. However, these cities are the exceptions; for the most part, European governmental, commercial, mining and industrial activities have created the urban centers of contemporary Africa." (pp. 85-86)

This same chapter describes vividly the "elegance" and "squalor" of city living, "white man's" cities, mining towns, the lure of the cities, migrants and their initial problems, and voluntary associations. It gives a solid introduction to the complexities of urban Africa. A short-coming of this work can also be illustrated from the above. There are no guide or discussion questions for the materials. Questions on the cities' locations, possible urban problems, their links with the country's interior could have been posed before or after the reading. This would encourage the students to relate what they had read to their own experiences or to the rest of the book's material.

Suggestions for Use:

Africa South of the Sahara is a multi-disciplinary, comprehensive, well-written introduction to the contemporary African scene. It addresses itself directly to American stereotypes of the continent and, in refuting these, draws a balanced picture of the area while focusing on subjects for discussion and further study.

Yet the work is a straightforward narrative and will have to be enlivened with activities and other readings. It could well be supplemented by pieces from either Burke's *Africa: Selected Readings, Moore* and Dunbar's *Africa Yesterday and Today,* or Clark's *Through African Eyes*. Also, classroom projects, discussions and audio-visual suggestions from the teacher guides to both the Zenith series and the Clark works could be worked into its topical outline.

USEFUL TEXTS

Moore, Clark D. and Ann Dunbar, eds. ***Africa Yesterday and Today.*** New York: Bantam, 1968. 394 pages. List Price: $.95. Reading Level: 11th Grade.

Content, Scope and Aims:

This compact volume of selected readings aims at giving students an understanding of Africa that will enable them to comprehend "tomorrow's headlines". To do this, it samples the work of a variety of scholars, journalists, missionaries, officials, travelers, residents and observers, the bulk of whom are non-African. The excerpts are presented under six headings — geography, structure of African culture, history, development of the colonial systems between the two world wars, the continent since WWII, and its future. Between the selections is a running narrative that explains their context, elaborates on their background or raises questions about their content.

Part IV, misleadingly titled "The Development of Colonial Systems between World War I and World War II" (misleading because the time period discussed is longer than this, beginning earlier and ending later) is notable because it is one of the few textbook discussions of the differences among European colonial policies. The piece included on Jomo Kenyatta, however, is so full of loaded words and innuendo that it presents an unbalanced, derogatory picture of the Kenyan leader.

> "In a very real sense, Jomo Kenyatta is Africa itself, with all its conflicts and contradictions. Grandson of a witch doctor, he grew up in a murky haunted world, where the spirits of dead tribesmen continued to hover above the huts and ridgetops watching over the fortunes of their descendents. As a boy, Jomo learned to throw a spear with deadly accuracy. In those years, too, he drank deep of witchcraft and there are those who say that the delectable taste still lingers on his lips. Yet this same man became a familiar figure in the intellectual salons of England. His charm and razor-sharp mind won him the friendship of many influential Englishmen, and he even hobnobbed with European royalty." (p. 149)

Such writing, in the absence of a refutation to counter it, has no place in a textbook!

Part VI, "The Future of Africa", introduces many of the major political themes that will appear in "tomorrow's headlines". Yet it does not discuss military coups, possibly because this subject was touched on earlier in the readings on Nigeria. However, Nyerere's explanation of the single party and an account of Tanzania's 1965 elections clarify a very important aspect of African politics, one party systems and how they work.

Organization of Material, Teaching Aids and Approaches:

Through a selection of readings from different sources, this book presents the student with a variety of points of view on Africa south of the Sahara. Most of the accounts are brief and interesting; some, however, would have been more useful had they been longer or put into a broader perspective. "Religion and the Role of the Super-natural" could have put more emphasis on religious beliefs and less on magic and witchcraft. On the other hand, there are excellent sections comprised of articles and opposing points of view that challenge students to think about and discuss the issues. ("The Angolan Rebellion" contains such essays.) The full titles of the book's sources are given at the end of the work and there is an index of titles, topics and names.

Suggestions for Use:

Since the work has few teaching aids the teacher might want to pair it with a text which includes suggested discussions and activities. This has the further advantage of allowing the teacher to assign readings more selectively; readings that are too difficult or biased could be ignored. Their subject matter could be found in other texts.

Because this book draws on the writings of a wide variety of people, it introduces students to different ideas and attitudes and points out a wealth of resource materials on Africa. Students reading it can move on to the biographies, official reports and journals cited to pursue their own special interests.

Sections of the book are also extremely useful for inquiry lessons. For example, the chapter on South Africa is composed of eight essays including a defense of apartheid, refutations of the policy by two prominent black South Africans, a United Nations report, and a United States policy statement; each shows a different aspect and posture on this complex issue which will help students to interpret current news items.

Rosberg, Carl G. ***Africa and the World Today.*** River Forest, Illinois: Laidlaw Brothers — Foreign Relations Series, 1967. 61 pages.
List Price: $1.05.
Reading Level: 12th Grade.

Content, Scope and Aims:

After stating succinctly the rationale for studying Africa south of the Sahara, *Africa and the World Today* surveys eight themes — geography, history, traditional life, colonialism, national unity, economic develop-

ment, race in South Africa, and the implications of all of these for American policy. While its scope is somewhat limited by its brevity, the booklet is remarkable for its depth and understanding of many issues considered important by Africa's own leaders. Whereas other works tend to stress how Africans were prepared for independence by their colonial masters, this one points out how the whole colonial system militated against democratic practices. Illustrating this statement, it observes:

> "We should remember that most of the history of colonialism is a history of authoritarian rule. Colonial powers established the "Rule of Law", but it was a law imposed from above rather than a law initiated by the people. The administrative officers were responsible to a colonial governor appointed by the metropolitan country, and the legislatures, which were usually controlled by government-appointed officials, had the task of merely advising rather than ordering the executive. Furthermore, African leaders in the pre-independence period were not accustomed to the concept of a 'loyal' opposition to colonial rule. Whenever they raised opposition, they were usually treated as 'agitators', and colonial governors were equipped with special powers to restrict their activities. Restriction (detention without trial), deportation, and the banning of political parties were techniques frequently used against the nationalist movements and their leaders. Thus the political experience of African leaders differs radically from that of western leaders." (p. 30)

When discussing aid to Africa the work also tries to show more than one dimension of assistance, problems and solutions. It outlines specific areas which require our attention and discusses various approaches advocated for dealing with them both by Africans and Americans. (pp. 54-55)

Yet this book is not without shortcomings, some of which are subtle, but which gloss over the real issues. For example, in discussing Portugal's colonial policy, the book notes that along with military measures the Portuguese have adopted plans to "try to meet, in part, the Africans' demands. Programs of increased economic and educational development have been undertaken, and in 1961, a Portuguese declaration granted citizenship to all Africans . . . Yet progress has been slow; stability has already been upset by African demands for independence, and the future of Portguese rule in Africa is in serious doubt." (p. 46) The real question in Portugual's colonies is political; Africans don't want

to be citizens of a European country, they want to rule themselves. On this demand, the colonists and Portugal are not prepared to compromise. Not stressing that this is a political problem and blaming the Africans for upsetting the colonies' stability, especially when "progress" is coming, obscure the main issue—Portugal refuses to relinquish control of her colonies peacefully and refuses to allow Africans to determine their own lives.

Organization of Text, Teaching Aids and Approaches:

Questions for further thought follow each chapter. Some of these, however, are poorly worded. On p. 28, #2 reads "Judging from political conditions in present-day Africa, which of the ex-colonial powers seems to have done the best job of paving the way for African independence?" The question implies that modern political conditions are related to the way in which colonial powers gave up control. There may, in fact, be no relationship between the two. Also, the earlier statement about the authoritarian character of colonialism indicates that no colonial power effectively paved the way for independence.

Often, too, the text's generalizations are not clearly enough defined for students to grasp their meaning. Under "Political Groupings" (pp. 18-19), four types of traditional African political organizations are outlined; two are illustrated, two are not. "Dispersed societies" and "Local autonomous communities" are described in nearly the same terms. Examples are needed so that students can distinguish their differences.

There are, at the book's end, vocabulary and concepts listed plus a bibliography for further reading. Some of the latter are difficult scholarly works and may not be appropriate for secondary school students. Also, the suggestions would have been more helpful if they had been annotated.

Suggestions for Use:

This work is a very difficult one to evaluate. On the one hand, it presents aspects of problems and viewpoints not discussed at length elsewhere — implications of current African situations for United States policy makers, different types of traditional African political systems, important but often misinterpreted events in the Congo. On the other hand, it contains errors in the text. P. 8 shows a map of mineral resources with labels reading "Rhodesias", "Tanganyika", two names changed long before the work's publication date; Mansa Musa is called Mansa Masa (p. 11) and Africans in South Africa are referred to as Bantu, with no explanation of this term. (p. 18)

Possibly the best use of the work would be as an outline for the African unit into which the teacher could put audio-visual materials and other readings. For example, a good transparency set might lead students to discover the generalizations in Chapter II, "The Geographical Settings" while readings from Clark's *Through African Eyes* books III and IV could be used to exemplify and elaborate on Chapters III-V, "The Historical Setting", "Traditional Africa", and "The Colonial Impact".

Ford, Richard B. ***Tradition and Change in the Republic of South Africa.*** An Inquiry Approach. New York: Holt, Rinehart and Winston, Inc. Holt, Social Studies Curriculum, 1968. 88 pages. List Price: $1.96.
Reading Level: 10th Grade.

Content, Scope and Aims:

This slim volume focuses on race relations in the Republic of South Africa. It presents a brief introduction to the meaning of apartheid followed by a section on the historical development of South African society and a section on the contemporary state of the problem. Its basic readings are from primary sources — journals, reports, studies — for the most part authored and edited by non-Africans. This selection of material, in fact, gives the work a definite bias and keeps it from being an example of genuine inquiry. For descriptions of the ways of life of the Hottentots and Bushmen, a travel account of a Swedish doctor is used; for a discussion of conflict between Boers and Hottentots, the writings of a Dutch official, a Boer, an English artist and a missionary are cited. In all these selections, the point of view is that of an outsider who sees the people as "exotics" or who is trying to change their way of life. On the other hand, the articles on the Boers are either sympathetic to them or view them as superior to the Bushmen and Hottentots in one respect or another. With material this limited, students might be able to generate hypotheses about conflicts between the invaders and the invaded but they will not be able to construct a valid picture of the indigenous people and their culture. Further a by-product of this section may well be the opposite — the reinforcing of the stereotype of Bushmen and Hottentots as "backward, inferior people".

Another fault is evident in the last segment of the book, "Contemporary South Africa". The selections used to describe African life are not contemporary: Hellman's study was made in the early 1930's, Lestrade's and Krige's were published in 1937, while Davidson's is based

on his trip in the early 1950's. By using mainly these sources with their stress on tribal life and the confusion that results when tribal man is set down in the city, the work overlooks the fact that many South African Africans are urbanized individuals. They have spent most, if not all, their lives in cities and mining areas away from the tribal reserves. This fact is basic to an understanding of the Republic's race problems.

Organization of Text, Teaching Aids and Approaches:

In its notes "To the Student", this work states that the materials have been designed so that students will be asked to identify problems, develop hypotheses, or tentative answers to questions and draw their own conclusions from factual evidence. To encourage this, a step-by-step study guide is outlined and the selections are prefaced by explanatory remarks and by questions for consideration during the reading. Most of the questions are excellent, relevant to the readings, and often, themselves, tie the readings together. (See #3, p. 82. The question which comes before the section "The Afrikaner feels lonely in the world" asks how the previous two authors would react to this selection.) Some, however, are impossible to answer without information being added to the book's selections. (See #4, p. 4. "What is the basic problem in the Republic of South Africa? Is Mr. Randall's article fair to both sides?") Mr. Randall states that Africans in the Republic have "the highest per capita income of all black races in Africa" (p. 9). This is a debatable 'fact' and there is no source listed for it. How can students be certain the statement is correct? How can they tell if his article is fair to both sides?

The inquiry approach that this work develops is at its best in readings #14 and #15, a case for and against apartheid. Here two South Africans, one European, one African, give their views of the policy. Juxtaposed as they are and giving two distinct sides, the articles can stimulate a real questioning of the interpretation and practice of Apartheid.

The few maps in the work are well chosen. The set on pp. 60-61 showing the Republic's resources and the projected "Bantu Areas" are detailed and provide in themselves, a lesson on 'who would get what' were the Bantustans ever to come into existence.

At the book's end, there is a comprehensive index and a suggested bibliography. The latter, however, lists no works by Africans or Coloured South Africans. With so many available, readable pieces by such African writers as Richard Rive, Ezekiel Mphahlele, Nelson Mandela, Albert Luthuli, Peter Abrahams, Govan Mbeki, to name only a few of the most widely known, the bibliography is remiss for not suggesting them.

Suggestions for Use:

Tradition and Change in the Republic of South Africa can be, despite its weaknesses, an imaginative and exciting classroom text. It brings together in one book a number of opinions on South Africa's major problem; essentially what it lacks is the African point of view. Since Africans make up the major part of the country's population, what they think and say about it is necessary reading for any student who wishes to see South Africa in balance. With the work's first chapter which states the issues, students could also read the very clear statements of Apartheid's operation in *Apartheid in Practice,* a free U.N. report. (ST/PSCA/SER.A/9; March 1970; Department of Political and Security Council Affairs; United Nations; New York, New York 10017). The rest of the work could be supplemented by selections from Govan Mbeki's *The Peasant's Revolt* (Baltimore: Penguin, 1964), Nelson Mandela's *No Easy Walk to Freedom* (New York: Basic Books, 1965) or from biographies and essays written by the other men listed in the last section. Excerpts from more than one of these sources would also give students the opportunity to see more than one African conception of the problem. A book of essays that also impresses the reader with this continuum of African feeling is *I Shall Still Be Moved,* edited by Marion Friedmann. (Chicago: Quadrangle Press, 1963); it includes writing of black, white and Coloured South Africans who differ with the writers quoted in the text. Given this added but essential dimension, students can bettter implement the book's inquiry technique.

Ewing, Ethel E. ***The Culture of Africa South of the Sahara.*** Chicago: Rand McNally and Company, 1967. 52 pages. List Price: $1.48. Reading Level: 10th Grade.

Content, Scope and Aims:

The culture changes taking place in Africa south of the Sahara are the focus of this booklet, which is a paperbound copy of a textbook chapter. It begins with a brief description of the continent and a survey of selected aspects of history before the 19th century colonial intrusion; these are followed by details on two traditional styles of living, a pastoral and an agricultural people. It is against this background that changes in the economic, political and social spheres of modern African life are discussed.

The work contains a great deal of factual information but fails frequently to interpret the meaning of events or to relate them to others. (See, for example, the account of the Congo on pp. 715-716.

It is little more than a chronology of events.) Where generalizations are given, they are sometimes illustrated by controversial examples. The kingdom of Buganda is cited to show the complexity and variety of the breakdown of old patterns of life. Social and economic factors are credited with precipitating this breakdown. Many scholars, however, feel that the Baganda could adapt their traditional economic and social systems to new ideas without damaging them so long as their political structure was not challenged. They add that it was when the Baganda kingship principle was threatened that their pattern of life was disrupted. A less debatable, more clear cut illustration would have been better here.

On the other hand, the lively informative descriptions of the Nuer and Nupe give balanced sympathetic pictures of two different traditional cultures. With these in mind, students can begin to hypothesize on their own about the impact of colonialism and twentieth century technology.

Organization of Text, Teaching Aids and Approaches:

The text is outlined with topics and sub-topics in bold print headings but some of the latter seem to have little in common with the former. Under "The Beginning of Farming", two sub-topics "Use of iron learned" and "Advances accepted from other peoples" are discussed. (pp. 674-675). Since all related to the development and diversity of the economy but not necessarily to farming, a more general heading would have been more appropriate. The work contains some excellent pictures and a number of maps. The maps are not always accurate. "Africa in 1912" (p. 699) shows South Africa a British colony; South Africa became independent, albeit under minority rule, in 1910. At the end of the unit is a section titled "Workshop: African Culture". In this, questions, activities and important events are highlighted. Most of them stress ideas brought out in the reading while some suggest further research. Although many of the problems are useful for reinforcing concepts read about, many seem to constitute 'busy work'. For example, on p. 720, children are directed to fill in an outline map of Africa with certain items; one exercise is to locate and shade areas inhabited by the Bushmen, Nuer and Nupe. While this checks reading comprehension, the activity should go further so that pupils see some reason for the exercise. Once the map is filled in, students might discuss the geography of the areas and how geography affects the life styles of the people. A bibliography and an index with a pronouncing vocabulary both keyed for the whole textbook round out this booklet.

It should be noted, too, that the larger text's chapter "The World's

Peoples Seek New Unities" has been appended to this book on Africa. Yet its focus is not Africa. Rather the chapter appears to be there because it falls after the Africa chapter in the text and its brevity did not warrant that it be a separate publication.

Suggestions for Use:

The idea behind this work — viewing modern Africa in terms of its history and cultural traditions — is an excellent one. But the organization of the material to stress this concept is faulty. Traditional ways of life are presented; historical events are described; changes are introduced and discussed. Yet there is generally a lack of connective narrative or question raising which shows how these are related to one another. If this work is used in a classroom, teachers can suggest questions for students to keep in mind while reading or which tie the various sections together. After reading part I "African Peoples and Their Culture" students could discuss how the slave trade and the colonial experience could affect the Africans described. They could then compare their observations to those found in the text's second part. Both sections of the work could be expanded by further reading on the part of the students on the topics of African history, not just the colonial period, and on African views of the colonial experience and post-independent problems. Material for these topics can be found in the Zenith series and African newspapers.

Stavrianos, Leften A. and Loretta Kneider Andrews. ***Sub-Saharan Africa, A Culture Area in Perspective.*** Boston: Allyn and Bacon, Inc. 1968. 80 pages. List Price: $1.48
Reading Level: 10th Grade.

Content, Scope and Aims:

This unit is designed to be used together with the *Readings in World History* volume of supplementary readings or by itself "to present as complete a portrait of Sub-Saharan Africa as is possible in the face of rapid and unpredictable changes". Thus, after a brief introduction to geography, population and history, the book concentrates on the changing economy of Africa, patterns of traditional and contemporary culture, and the problems of nation-building. The emphasis throughout is on the present-day and how it has been shaped by the blending of modern with traditional influences.

"Cultures: Old Traditions, New Ways" is probably the strongest section in the work. Opening with a sample of African reactions to

western culture, it surveys the range of culture change by contrasting urban-adaptions of traditional institutions with their practice in the villages. For example, it discusses the education of a child living in the city and how it differs from the education he would receive were he living in a less cosmopolitan, more traditionally oriented area. (p. 44). It also generalizes about the political organizations, social obligations, values, and beliefs of African cultures before their contact with Europe to show how colonialism affected them. Lastly, it stresses the dynamism and flexibility of African social systems, pointing out how they are modernizing, not "Europeanizing". The supplementary readings suggested lend depth to these generalizations by expanding and exemplifying the chapter's major themes.

Much of this work contains ambiguities and inaccuracies that detract from its all-over usefulness. The "Historical Periods" on pp. 18-19 are not clearly named to make them meaningful categories. Too, events spanned the periods. In the section designated "Man and His Basic Tools" two instances of iron working are noted while in the next division "Agriculture and Iron", none are mentioned. Based on the book's examples, students might well ask in which age was iron working really more important. The third period is called "African Empires" (750-1500 A.D.) yet there are well-known African empires that existed much earlier. Dating developments in this manner does not contribute to an understanding of historical events; instead it artificially divides them.

In a discussion of climate, p. 13 states that "population tends to be small in the rain forest and arid regions". While most people do not live in the forests, much of West Africa's population clusters in what geographers call the rain forest area. Many villages are located in clearings on the edge of these woods. Vegetation and population maps would contradict the book's assertion.

Moreover, p. 21 refers to Congo-Leopoldville while p. 22 mentions Congo-Kinshasa; there is no indication that these are the same country.

Other, less obvious faults exist in this work. The economics chapter, although it describes some colonial economic ventures and presents economic diversification schemes, does not describe the nature and legacy of a colonial economy. African economies were directed toward Europe; the continent's resources were to supply the colonial overlords with food stuffs and raw materials. Industrialization, which would mean competition, was never encouraged. It is not enough to state that Africans must now diversify agriculture and develop industry. To understand the problems these involve, students must be aware of the types of economy the countries have.

Organization of Text, Teaching Aids and Approaches:

By starting with the present day economic, social and political situations and "flashing back" to the historical influences from which they developed, this work sifts out and selects information directly relevant to its topics and scope. This technique is especially useful for it focuses on contemporary problems and views African studies mainly from this perspective. At the end of each chapter are a number of questions that are intended to check the student's comprehension of the presentation. Some of these are based (as is some of the text) on cultural inferiority/superiority myths. Question 6 on p. 42 reads: "What sections in Africa were most advanced before the arrival of the Europeans? Why? Cite evidence of the level of civilization that existed in the border areas". The 'advanced' is ambiguous and does little to promote an understanding of African civilization.

Charts, maps and pictures are found throughout the book; these, too, are of uneven quality. P. 15 shows "Sub-Saharan Africa's Share of the World's Resources." It follows a statement that "Even today Africa is the world's greatest producer of gold". (p. 14.) Yet gold is not included on the chart, nor does the picture indicate whether these resources are actual or potential. In short, it graphically represents minerals and power in Africa without giving information about their relative development.

At the end of the unit, there are lists of student activities and readings. The list of activities is especially useful for in it, resources for the follow-up projects are specifically suggested and annotated.

Suggestions for Use:

Two basic features of this work make it useful for African studies: its "flashback" approach and its integration with *Readings in World History*. Each chapter of the work begins with a description of the present status of the problems to be discussed. From here students could move into the readings appropriate for the topic and try to reconstruct the origins of the problem on their own. Other readings from Burke, Clark, Moore and Dunbar could also be consulted here; their tables of contents identify all of the same topics. Then the students could compare their findings and explanations with the text's, noting where they differ and concur. Based on the conclusions arrived at from this comparison exercise, students can read the chapter's section on "prospects" and discuss whether they agree or disagree with the author. This type of exercise gives the students practice in critical reading,

gathering evidence, and comparing conclusions besides enriching their knowledge of Africa.

Singleton, F. Seth and John Shingler. ***Africa in Perspective.*** New York: Hayden Book Company, 1967. 310 pages. List Price: $3.96. Reading Level: 12th Grade.

Content, Scope and Aims:

The preface states that the book was written so that people could better understand how Africans view their world. This aim is somewhat misleading since neither of the authors is African; more accurately it should read how two Americans think Africans see their world. Nevertheless, the book does provide secondary schools with a comprehensive African studies text. Included in it is a survey of Africa's history, anthropological sketches of five tribes, case studies of selected countries and leaders, a section on the roots and interpretation of Pan-Africanism, and a brief description of the contemporary African political and economic scene.

The book's main strength lies in its breadth and its weakness in its treatment of particulars. For example, Part II, "Colonies and Nationalists", includes pertinent comments on Africa's export economies, ties DuBois and Garvey to African freedom movements, and skillfully summarizes in general terms the formation and evolution of voluntary associations, independent churches, and political parties. Yet within each of these sections there are errors in detail, emphasis, and interpretation, as well as contradictions. Under a sub-heading "Kenya and Mau Mau", the following statements are found:

> "Kikuyu leaders emphasized traditional tribal practices at the expense of learning the new European skills and attitudes which were changing the rest of Africa. They rejected the help of missionaries and set up separate Kikuyu schools and churches." (p. 138)

If the Kikuyu were sacrificing things-European to retain tribal practices, why did they set up schools and churches, both un-traditional institutions?

On the next page, two comments seem to contradict one another:

> "The purpose of Mau Mau was clear and direct: to return the 'lost lands' to the Kikuyu by ridding Kenya of the white man."
>
> "Mau Mau was not a war of black against white but a civil war among the Kikuyu." (p. 139)

This book is extremely difficult to evaluate because of its uneven presentation of material as noted above. In explaining concepts and relating them to a student's frame of reference, it is very good; in describing factual details and specifics, sometimes it uses cliches, deals in stereotypes and offers less than adequate scholarship.

Organization of Text, Teaching Aids and Approaches:

Although this book primarily stresses a geographic-historical approach to African studies, it uses numerous maps, diagrams, discussion questions, suggested readings, biographical sketches and case studies in a variety of ways. These make it more flexible than most traditional texts. Again, however, the book suffers from a lack of balance. The chapter "African Contrasts" provides relevant information on the problems facing Liberia, Ethiopia, Congo, Nigeria and South Africa. While all of the case studies give the students concrete examples of African development problems, they do not give a wide enough exposure to the solutions being tried. No former French colony is described nor is a country included whose government seems to be attacking development problems with some success. Details on Ivory Coast, Zambia, Tanzania, or Tunisia would have given this section other necessary dimensions.

At the end of each chapter, there are activities suggested; some are based directly on the material just read reinforcing its meaning and putting it into perspective. Others develop the text's reading into related studies. Reading suggestions immediately follow these and provide sources for research projects.

Suggestions for Use:

This work is useful because of the topics it has selected for study and the various activities it suggests. For example, Pan-Africanism, African Socialism and Negritude — three basic philosophies in contemporary Africa — are adequately defined and related to politics, economics, literature and social change. The sketches of five different ways of life presented in Part I also provide students with the opportunity to compare and contrast several traditional life styles. Yet, as noted earlier, there are errors in detail within all of these sections. The teacher adopting this comprehensive book might well supplement it with some of the works suggested in its end-of-chapter readings or with Paul Fordham's *Geography of African Affairs* (Baltimore: Penguin, 1968) whose factual faults are fewer and with Philip Foster's *Africa South of the Sahara* whose interpretation of events and controversy is broader.

OTHER TEXTS EXAMINED

Belasco, Milton Jay, Harold E. Hammond, Edward Graff. *The New Africa*. Bronxville: Cambridge Book Co., 1969.

Burke, Fred G. *Sub-Saharan Africa*. New York: Harcourt, Brace and World, Inc., 1968.

Desai, Ram. Ed. *African Society and Culture*. New York: M. W. Lads, 1968.

Dostert, Pierre Etienne. *Africa 1970*. Washington: Stryker-Post Publications, 1970.

Hapgood, David. *Africa — Today's World in Focus*. Boston: Ginn, 1968.

Joy, Charles R. *Emerging Africa*. New York: Scholastic Book Services (third revised edition), 1967.

Kimble, George H. and Ronald Steel. *Tropical Africa Today*. St. Louis: Webster Division of McGraw-Hill, 1966.

Lengyel, Emil. *Africa: Past, Present and Future*. New York: Oxford Book Co., 1966.

Marvin, Stephen. *Africa*. San Francisco: Field Educational Publications, 1969.

Maynard, John, David Peck, and George Pollack, Eds. *Africa-Emerging Nations Below the Sahara*. Middletown, Connecticut: American Educational Publications, 1966.

Nielsen, Waldemar A. *Africa*. A Byline Book. World Affairs Workshop. New York: The New York Times-Encyclopoedia Britannica Press, 1965.

Pearson, Craig, Ed. *Colonial Kenya*. Cultures in Conflict Series. Middletown, Connecticut: American Educational Publications, 1968.

Salkever, Louis and Helen Flynn. *Sub-Saharan Africa-Struggle Against the Past*. Chicago: Scott Foresman, 1963.

Williams, John A. *Africa—Her History, Lands and People*. New York: Cooper Square Publishers, Inc., 1962.

GUIDELINES FOR REVIEWING AFRICAN TEXTS

1. Does the work deal with the total continent? Sub-Saharan Africa? Tropical? Black? Does the subdivision allow the work to avoid important issues? i.e., 'Tropical Africa' cuts off a discussion of race relations in South Africa. How long is the book? Is it an introductory survey, case study or in-depth analysis?

2. What is the book's aim? Is it faithful to it? What is the book's scope? Within its scope, does it deal with topics generally agreed upon by Africans and African scholars to be the most significant?

3. What kinds of pictures of Africa is the book presenting? Are these balanced? Does the work give proportional attention to rural and urban living, traditional and modern, coups and successful but innovative political experiments and other similar topics?

4. Does it present a full picture of the geographical diversity? Does it overgeneralize on geographic areas?

5. If the work discusses race, does it indicate the ambiguity of racial terminology? Are its own definitions accurate and meaningful?

6. Are the tribes or peoples discussed representative or are atypical life patterns highlighted? How are the peoples' living styles described? Are they portrayed as exotic or as reasonable ways of life?

7. Is African history African? Is it merely an account of European contact with Africa? Are the slave trade and its effects discussed? Are African views of colonialism presented?

8. What contemporary themes are handled? Are African points of view presented on such topics as African socialism, white domination of Southern Africa, one-party states, military rule? Are these themes seen within their national and continental framework? Are the American political and economic systems held up as models or panaceas? Or are the intricacies of each country's problems explored?

9. Are the contemporary themes with which the book deals presented in such a way that they will still have meaning five years from now? For example, many works attribute the cause of Nigeria's recent war to tribalism (undefined) and simply list the events of the war. Already, students will find this type of description useless in understanding how and why the war ended and the problems of national reconstruction. Too, how up to date are the data used to explain current events?

10. Is the work's tone condescending? Does it appear to look down on the Africans? Are there loaded words in the text such as backward, primitive, savage, and uncivilized?

11. Can average high school students read and understand the book? (The Fry Graph for Estimating Readability was used on each work in partial answer to this question — see *Grade Teacher*, April, 1970, p. 14 for details of this scale.) Are there thoughtful questions and activities included? Are these based on the information provided? Are maps, illustrations, tables, indexes and other aids relevant, graphic and clear? How durable is the book? Does the quality of the cover, pages and print

allow it to stand up under repeated use? Does the book's price reflect its quality?

12. Who is the author? Does his training and experience indicate that he has studied African affairs in depth? What sources does he draw upon for his material? i.e., a writer using only colonial documents for African history can be expected to present a one-sided European view.

This material is one section of a more extensive critical bibliography being prepared as part of teaching materials developed by the African-American Institute. It will eventually be published. For further information regarding this bibliography, contact the African-American Institute.

AFRICAN STUDIES RESOURCES

by Harry Stein and Monica Fletcher

The African-American Institute's Educational Materials Center has been established as a collection center for secondary and elementary school African materials. Textbooks, films, filmstrips, records, picture sets and other instructional aids from both United States and foreign publishers are being catalogued here so that teachers can examine a variety of materials for their courses at one location. The Center, however, is in New York and is obviously not a convenient visiting place for many teachers.

To keep teachers aware of developments in the African materials area, periodic memos are drafted that call attention to the aids considered most useful by the staff. Usually the topics with which these memos deal are those suggested by letters from teachers. The memos, further, attempt to represent and publicize the wide range of materials published both here and abroad. The items listed below are culled from these memoranda.

One note of caution: We have done our best to quote current prices for the materials. However, because of fluctuations in currency exchange rates and changes in publishers' prices the quotations should be read as approximate prices.

AFRICAN HISTORY

African history is the subject most frequently emphasized in American schools that have incorporated Africa into their curriculum. While there are excellent African history texts published here, teachers may wish to supplement them with works either written by Africans or which describe a particular area or era in depth. Most of the titles listed below were produced for African schools where the study of history is stressed. Many, were originally published in Africa. Though these books are available from bookstores carrying a selection of African titles, schools may wish to order direct from publishers.

1. *A Thousand Years of West African History.* J. F. Ajayi and Ian Espie. London: Thomas Nelson, 1969. Distributed by Humanities Press, 303 Park Avenue, New York, New York 10010. $4.50.

2. *Africa in the Nineteenth and Twenties Centuries.* Joseph C. Anene

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Mr. Stein is Director, Educational Materials, African-American Institute. He has taught in Kenya and the United States, traveled extensively throughout Africa, and done graduate work in African Studies.
Mrs. Fletcher is librarian, Educational Materials Center.

and Godfrey Brown. London: Nelson, 1966. Distributed by Humanities Press. $5.00

3. *A History of West Africa to the Nineteenth Century*. Basil Davidson with F. K. Buah and J. F. Ade Ajayi. London: Longmans, 1966. Distributed by Doubleday, Inc., School and Library Division, 501 Franklin Avenue, Garden City, New York 11530. $1.95.
4. *The Revolutionary Years, West Africa Since 1800*. J. B. Webster, A. Boahen and H. O. Idowu. London: Longmans, 1966. Distributed by Doubleday. $2.00.
5. *East and Central Africa to the Late Nineteenth Century*. Basil Davidson and J. E. Mhina. London: Longmans, 1969. Distributed by Doubleday. $1.95.
6. *Zamani, A Survey of East African History*. B. A. Ogot and J. A. Kieran. Kenya: East African Publishing House, 1968. Distributed by University Place Bookshop, 840 Broadway, New York, New York 10003. $4.00.
7. *The Making of Modern Africa. Volume I: The 19th Century to the Parition*. J. D. Omer-Cooper. London: Longmans, 1968. Distributed by Humanities Press. $2.50.
8. *East Africa Through A Thousand Years, A.D. 1000 to the Present Day*. G. S. Were and D. A. Wilson. London: Evans Brothers, Limited, 1966. About $2.00.
9. *Africa from Prehistory to Modern Times*. Norah Latham. London: Hulton Educational Publications, Ltd., 1968. About $2.00.
10. *The Story of Africa, Volumes I and II*. A. J. Wills. London: University of London Press, 1969. About $2.00 each.
11. *Ancient Africa*. F. A. Chijioke. London: Longmans, 1966. Distributed by International University Booksellers, 101 Fifth Avenue, New York 10003. About 90¢.

NOTE: Charge accounts may be opened at a British or American bookshop to facilitate purchases. Shops that carry the above works are listed below; other books mentioned can frequently be obtained from these stores.

Ward G. Foyles Bookstore
119-125 Charing Cross Road
London, W.C. 1, England

Blackwell's
Broad Street
Oxford, England

University Place Bookstore
69 University Place
New York, New York 10012

The following is a short list of reading materials for teachers specifically interested in the slave trade.

1. *The African Slave Trade*. Basil Davidson. Boston: Atlantic, Little and Brown, 1961. $2.45. Pre-colonial history 1450-1850.
2. *Black Cargoes*. Daniel P. Mannix and Malcolm Cowley. New York: Viking Press, 1965. About $1.85. A history of the Atlantic slave trade.
3. *A Modern Slavery*. H. W. Nevinson. New York: Schocken Books, 1968. $1.95. A study of Portuguese slavery in Angola in the early twentieth century.
4. *Sins of the Fathers*. James Pope Hennessy. New York: Knopf, 1968 $7.95. Trans-Atlantic slavery.
5. *Equiano's Travels*. ed. Paul Edwards. New York: Praeger, 1967. $4.95. An account by an African who was enslaved and won his freedom.
6. *Africa Remembered*. Philip D. Curtin. Madison: University of Wisconsin Press. 1968. $2.95. Narratives by West Africans from the era of the slave trade.
7. *The Lost Cities of Africa*. Basil Davidson. Boston: Atlantic, Little and Brown, 1959. $2.25. Chapter 6 describes Indian Ocean trade.
8. *Africa in Classical Antiquity*. L. Thompson and J. Ferguson. New York: Africana Publishing Center, 1969. $3.95. Background for slave trade.

This short list suggests audio-visual materials relevant to African history.

1. Records
   a. *Africa and the Origin of Man*. New York: AMIE Associates, Inc. $5.95. A brief study guide accompanies the record.
   b. *The Rediscovery of African History*. New York: AMIE Associates, Inc. $7.95. A prelude to the study of African History.
   c. *This Is My Country: African Countries*. Valhalla, New York: Stan-

ley Bowmar. About $3.00. Ethiopia, Sudan, Zambia, Nigeria, with short study guide.

2. Wall Charts
   a. *Songhai and Benin*. Philadelphia: D. C. A. Educational Products. $2.95. Pictures and text on early West African Kingdoms.
   b. *African Heritage, Great West African Civilizations*. London: Pictorial Chart Educational Trust. Distributed by Social Studies School Services, 10,000 Culver Blvd., Culver City, California 90230. $1.95. 30" by 40" chart with teacher notes.
   c. *The Slave Trade and Its Abolition* and *The Anglo-Boer War*. New York: Grossman Publishers. $2.50. Jackdaw kits including reproductions of original documents, letters, official memoranda.

3. Slides and Films
   a. *Emerging Africa in the Light of its Past*. New York: Cultural History Research, Inc. About $30.00 each. 6 Units stressing history's impact on the present. Each color, 30 minutes. 40 slides, record and script of record.
   b. *The Ancient Africans*. New York: International Film Foundation. $325.00 Color, 27 minutes. A survey of early African civilizations.

AFRICAN GEOGRAPHY

The geographical approach to African studies, probably more than any other, lends itself to the use of visuals in presentations. Many publishers, aware of this, have developed transparency sets, filmstrips, maps and study prints especially useful for teaching geographical concepts. The suggestions below sample the range of offerings indicating topics and sources teachers might find of interest.

1. Transparencies
   a. *Geography of Africa*. New York: AEVEC. $103.00. Physical, social and economic geography of Africa; 14 transparencies and 47 overlays.
   b. *Sub-Saharan Africa*. Morristown, New Jersey: Keuffel and Esser Company. $52.50. 10 transparencies with 58 overlays.
   c. *Africa*. White Plains, New York: Encyclopedia Brittanica. $50.00. 16 transparencies with teacher's guide.
   d. *World Regional Geography Transparencies: Africa*. New York: McGraw-Hill Films. $78.50. A regional and national approach to Africa; 11 sets of transparencies with 4-5 overlays with each set.
   e. *Regional Analysis of Africa*. Maplewood, New Jersey: Hammond

Company, Inc. $30.00. Single transparency on Africa with four regional overlays.

f. *Africa*. New York: Collier-Macmillan. $49.00. Ten transparencies covering both political and economic themes.

2. Filmstrips with Narration
   a. *Life Along the Nile; Oases in Libya; Contrasts in Nigeria; Life Along the Congo River; Highlands of Kenya; Bantu in South Africa*. New York: Encyclopaedia Brittanica. $6.00 each.
   b. *The Continent of Africa; The Economy of Africa; Northern Africa; West Africa; East Africa; Southern Africa*. New York: McGraw-Hill. $8.50 each; set $46.00.
   c. *The Nile Valley; The Eastern Highlands; Southern Africa; The Congo Basin; The West Central Lowlands; Northwest Africa and the Sahara*. Chicago: Society for Visual Education. $39.50.
   d. *How People Live in Kano, Nigeria and Nairobi, Kenya*. Chicago: Society for Visual Education. $9.50.
   e. *The World of Black Africa*. New York: Collier-Macmillan. $108.00. 12 filmstrips on African geography.

3. Films

A variety of film types are available. These include 16MM, 8MM and Super 8MM. Some films are single concept, while others offer traditional coverage of an area. Some films have sound without narrative, others are silent while most are traditional narratives. Since an exhaustive list is almost impossible to compile, only the major producers of African geography films are noted here.

McGraw-Hill
Encyclopaedia Brittanica
Collier-Macmillan
Universal Educational Films
International Communications Films,
a division of Doubleday
International Film Foundation
Films Incorporated
African Missions to the U.N.

4. Study Print Sets
   a. *Living in Kenya and Living in the U.A.R.* Morristown, New Jersey: Silver Burdett Company. $15.20 each. Twelve 19" by 23" full color photographs with teacher's guide.
   b. *Children of Africa*. Chicago: Society for Visual Education. $8.00. 8 prints with teaching notes.

c. *Wild Animals, Natural Vegetation, People, Economy* and *Transportation*. Chicago: Denoyer-Geppert Times Mirror. $14.50. Pictorial maps 38" by 50".

5. Maps

African maps are available from American producers such as Rand McNally, Denoyer-Geppert, Nystrom, American Map Company, Collier-Macmillan, Hammond, and Westab Company.

AFRICAN LITERATURE

African literature, traditional and modern, is exciting as an artistic expression and as a medium which tells about African life. Folktales, proverbs, lyric and traditional poems can be enjoyed both as oral literature and as expressions of the peoples' beliefs and wisdom. Modern novels, biographies, dramas and poetry can be appreciated as part of the body of world literature and as mirrors of the continent's contemporary problems seen by African writers.

Many works of African literature are available now in the United States; periodicals and monographs are also available that discuss the literature's use in elementary and secondary schools. A few sources and articles which teachers might find especially interesting are listed below.

1. "A Huge Drop of Milk" Leon Clark in *Educators Guide to Media and Methods*. March, 1969. Vol. 5. No. 7.
2. "The Classroom Potential of West African Literature" Nancy M. Hoon and Richard Abell in *Social Education*. April, 1969. Vol. 33. No. 4.
3. *Introducing West African Literature into Our Social Studies Classroom*. Nancy M. Hoon. Cooperative Center for Social Science Education, College of Education, Ohio University, Athens, Ohio 45701. $1.00.

Series of African literature are available from the following publishers and distributors. Current catalogues of their offerings are available on request.

1. Humanities Press, 303 Park Avenue South, New York, New York 10010.
2. East African Publishing House, Uniafric House, Koinange Street, P.O. Box 30571, Nairobi, Kenya.
3. International Universities Booksellers, 101 5th Avenue, New York, New York 10003.

4. Cambridge University Press, 32 E. 57th Street, New York, New York 10023.
5. Oxford University Press, 200 Madison Avenue, New York, New York, 10016.
6. Northwestern University Press, 1735 Benson Avenue, Evanston, Illinois 60201.

Three of the best audio-visual offerings on traditional literature are the following:

1. *Folktales from West Africa; Ashanti Folktales from Ghana.* Englewood Cliffs, New Jersey. Folkways Records. About $6.00.
2. *African Legends and Folktales.* New York: Collier-Macmillan. $54.00. 6 filmstrips and records.
3. *Anansi the Spider* and *The Magic Tree.* New York: Landmark. $140.00 each. Animated films.

AFRICAN ART AND MUSIC

Art and music, like literature, form an integral part of African daily life. Especially in traditional societies, they were an aspect of the philosophical and religious fabric of living. Classes studying African culture and changing patterns of African life will find the study of music and art fascinating and revealing. The materials suggested here all attempt to put African art and music into its societal context.

Art

1. *African Art and Culture.* New York: Warren Schloat Productions, Inc. About $50.00. 3 filmstrips; 3 records and Teacher's Guide.
2. *African Slide Set.* New York: Museum of Primitive Art. $15.00. Set of 25 slides with explanatory notes.
3. *The Treasures and Traditions of African Art.* Chicago, Illinois: Society for Visual Education. $8.50. 20 slides with explanatory notes.
4. *Discovering the Art of Africa.* Chicago, Illinois: Society for Visual Education. $8.50. 20 slides with explanatory notes.
5. *Africa, the Glory of its Art; Africa—Geography, Tradition, Culture.* Long Island City: Alva Museum Replicas. a) $26.00. b) $35.00. Each unit contains replicas of artifacts, prints and student and teacher guides.

6. *The African Arts Study Kit.* New York: Collier-Macmillan. $85.00. Kit contains maps, reprints of illustrated articles, filmstrip and teaching guide.

Music

1. *Music of Africa.* Englewood Cliffs, New Jersey: Folkways-Scholastic. Recordings, individually priced, of music from different countries on the continent.
2. *Folk Songs of Africa.* Glendale, California: Bowmar Records, Inc. $19.75. One record and two filmstrips with a study guide.
3. *Musical Instruments of Africa.* M. B. Olatunji and B. Dietz. New York: John Day Company, 1965. $6.50. Text, illustrations, record and student activities.
4. *Discovering the Music of Africa.* Los Angeles: Bailey Film Associates. $250.00. Film, color. 22 minutes. Discussion questions and activities for classes.
5. *The Talking Drums.* New York: Collier-Macmillan. $126.00. Film, Color. 14 minutes. Teacher's guide with background and student activities.
6. *African Music, Textiles and Architecture.* New York: Warren Schloat Productions, Inc. About $50.00. 6 filmstrips and records with teacher's guide.

AFRICAN PERIODICALS AND REFERENCES

One way of keeping abreast of current African developments and of learning the African point of view is by reading magazines, journals and newspapers, especially those with African contributors. When a teacher is planning his African studies program he might suggest that the school library subscribe to one or more of the publications listed below. The reference works noted here, too, might also be added to the school's reference shelf since they provide detailed information and statistics for students investigating contemporary economic, social and political problems. Three scholarly journals mainly for teachers wishing to broaden their own background of African affairs are also listed below.

Scholarly Journals

1. *The Journal of Modern African Studies.* Cambridge University Press, 510 North Avenue, New Rochelle, New York. $8.50. Quarterly.

2. *The Journal of Modern African History*. New Rochelle: Cambridge University Press, $13.00. Quarterly.
3. *Africa*. International African Institute, London, England. $7.40. Quarterly.

Classroom Magazines

1. *West Africa*. I. P. C. Business Press, 40 Bolingreen Lane, London E.C. 1, England. $21.00. Current political news and economic development in the region.
2. *Africa Confidential*. The Editor, 33 Rutland Gate, Southwest 7, London, England. $25.00 annually. Bi-weekly analysis of African news.
3. *Southern Africa*. University Christian Movement, Room 758, 475 University Drive, New York, New York 10027. $5.00 annually. News extracts and analyses on Southern Africa.
4. *Kenya Weekly News*. The Editor, P.O. Box 2768, Nairobi, Kenya. $38.00 annually. Concerned with East African economic and social developments.
5. *Newscheck*. P.O. Box 25252, Johannesburg, South Africa. About $18.00. Current events from the white South African point of view.
6. *Africa Report*. Suite 513 DuPont Circle Bldg., 1346 Connecticut Ave., N.W., Washington, D.C. 20036. $9.00 annually. American publication specializing in analysis of contemporary Africa.
7. *Africa Today*. The Graduate School of International Studies, The University of Denver, University Park Campus, Denver, Colorado 80210. $5.00 annually. Current news developments in Africa.
8. *Drum*. Drum Publications, East Africa Ltd., P.O. Box 3372, Nairobi, Kenya. $1.50 annually. Modelled on the "Ebony-Life" format, *Drum* is black African oriented.
9. *East African Journal*. Uniafric House, Koinange Street, P.O. Box 30571, Nairobi, Kenya. $10.00 annually. Features essays by leading East Africans on contemporary problems and historical issues.
10. *Tarikh*. New Rochelle, New York: Cambridge University Press. $13.00 annually. Historical journal used in African schools.
11. *Teen and Twenty*. Teen Topics Publications, Ltd., Box 14, Ikeja, Nigeria. $2.00 annually. Popular African periodical for the youth market.

African Newspapers—Due to the changes in newspaper prices and differing amounts of postage, no prices are quoted for these items.

1. West Africa

Sierra Leone	*Daily Mail* Daily Mail Ltd., 7 Upper Waterloo St., Freetown, Sierra Leone.
	Unity Publication 18 Water St., Freetown, Sierra Leone.
Gambia	*Gambia News Bulletin* Gambia Information Services, Bathurst, Gambia.
Ghana	*Daily Graphic* Graphic Corp., Brewery Road, Accra, Ghana.
	Ghanaian Times Box 2638, Accra, Ghana.
Nigeria	*Nigerian Observer* Midwest Newspaper Corp. of Nigeria, 18 Airport Road, Benin City, Nigeria.
	New Nigerian Box 254, Kaduna, Nigeria.
	Daily Times Daily Times of Nigeria Ltd., 3/5/7/ Kawawa St., Lagos, Nigeria.
	Morning Post Nigerian National Press, Malu Road, Apapa, Nigeria.
	Daily Sketch The Sketch Publishing Co., Ltd., P.M.B. 5067, Ibadan, Nigeria.
	West African Pilot West African Pilot, Ltd., 34 Commercial Avenue, Yaba, Nigeria.

2. East Africa

Uganda	*Uganda Argus* Box 20081, Kampala, Uganda.
	The People Box 5965, Kampala, Uganda.
Kenya	*East African Standard* Box 30080, Nairobi, Kenya.
	Daily Nation Box 9010, Nairobi, Kenya.
	Target Box 12839, Nairobi, Kenya.
Tanzania	*Standard of Tanzania* Box 9033, Dar es Salaam, Tanzania.
	Nationalist Box 9221, Dar es Salaam, Tanzania.
Ethiopia	*Ethiopian Herald* Box 1074, Addis Ababa, Ethiopia.

3. Central Africa

Zambia	*Times of Zambia* Box 394, Lusaka, Zambia.
	Zambia Mail Box 1421, Lusaka, Zambia.
Malawi	*Malawi News* Malawi Press Ltd., Kamuzu Highway, Limbe, Malawi.

Reference Works

1. *Africa Contemporary Record, Annual Survey and Documents.* Colin Legum and John Drysdale. Africa Research Ltd., Africa House, Kingsway, London, W.C. 2, England. $23.00. Lists and describes important documents.

2. *Africa 69/70, A Reference Volume on the African Continent.* Africana Publishing Corporation, 101 Fifth Avenue, New York, New York 10003. $9.50. Statistical and general descriptive information plus essays highlighting various developments during the past year in Africa.

TEACHERS, STUDENTS AND AFRICAN STUDIES INSTITUTES — SOME REFLECTIONS

by Barry K. Beyer

There is an urgent need today to improve the kinds of learning going on in our classrooms. Nowhere is this need greater than in the areas of thinking skills, cultural attitudes and knowledge about people, especially people whose life-styles appear vastly different from our own. One group of people about whom Americans are notoriously misinformed or even uninformed altogether are Africans, hence a very considerable concern today about upgrading learning in our schools about Africa and its peoples.

It is neither my intent here to argue these needs further nor to develop a rationale for meeting them. Instead, I wish to focus primarily on one method frequently used to meet the needs described above. This method is the "institute" method—the conducting of formal summer or continuing in-service programs on Africa for teachers, in the hopes that whatever is done in these programs will somehow filter into their classrooms and eventually lead to "better" learning. African studies institutes have been and still are being employed as a major way of bringing about improvement in learning. However, both mature reflection and hard evaluation reveal that most institutes *do not* always succeed in realizing this goal. Why?

THE OBJECTIVES OF INSTITUTES

The reason that African studies institutes do not usually bring about desired improvements in classroom learning, it seems to me, is simply this: the objectives that institutes set for themselves are in many, if not most, instances irrelevant to improving instruction in elementary and secondary school classrooms. Some institutes are devised only to increase teachers' knowledge about Africa. Some are devised to excite teachers about Africa. Some, even, are devised to add to the reputation of the sponsoring institution, provide summer jobs for faculty or finance one or two more graduate students. Accomplishing these objectives has little to do with improving what goes on in the average social studies classroom, however.

The most effective—in a word, the best—institutes are those that achieve the objectives for which institutes as a whole are designed: to

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Dr. Beyer directed *Project Africa,* Carnegie-Mellon University, Pittsburgh. Currently he is a member of the History Department at Carnegie-Mellon University and an authority on inquiry teaching techniques.

improve the learning that goes on in the classrooms of the teachers involved. Thus, what an institute does to a teacher ought really to be aimed at getting at that teacher's students. The objective is not the teacher — it is his or her students! An effective institute is one that has grappled successfully with the question: What is it we want American students to know, feel, or be able to do in regard to the subject of our institute that they don't already know or feel or do? The answer to this question ought to shape the objectives of an institute — because these objectives, in turn, determine the nature of the program, personnel, and other features of any institute.

What are some of the improvements in learning about Africa that need to be brought about? Answers to this question cannot be based solely on an analysis of content (i.e., Africa, history, culture, etc.) alone. Rather, this question must be dealt with in the context of the total educational program in which our students are immersed. Content, *per se* is not enough. It cannot be viewed as an end in itself. Instead, content is at best a vehicle for accomplishing other things. It is through the study of a body of content that students learn many things — including skills, attitudes, facts and conceptual knowledge. Content about Africa can be used to learn these.

If we believe students' skills of thinking need to be improved; if we believe their attitudes about themselves should be improved; if we believe their knowledge of other people must be improved — i.e., if we believe misinformation must be corrected, erroneous stereotypes exposed, useful concepts and generalizations developed and so on; if we believe these are the kinds of improvements needed and if we believe teacher institutes on Africa can lead to making these improvements, then we must conduct these institutes so that whatever they do to the participating teachers will result in the desired improvements in student learning.

Effective institutes must thus be built on a precise awareness of the kinds of changes in student behavior we wish ultimately to bring about. Do we want our students to be less ethnocentric in their outlooks, to be able to look at another culture through its own cultural glasses rather than through theirs? If we do, then someone needs to teach these students how to detect cultural bias and how to escape the limitations imposed on us by our own experience. And if it falls to the teacher to do this, then it ought to be an objective of an African studies institute to teach teachers about these very same things — to teach them how to detect cultural bias and how to escape the confines of their own cultural backgrounds.

The same goes for misconceptions. If we want students to know the

real Africa then we must see to it that teachers do too. If we want to improve students' thinking skills — especially those involved in detecting bias, separating fact from opinion, and so on, then we must help teachers improve their own similar skills and help them clarify precisely what these skills are in the first place. If we wish to help students see connections between African and American culture, then we must help teachers themselves see these connections and also help them learn how to detect other similar relationships.

Pouring information into teachers' heads does not accomplish objectives such as these. The most effective institutes are not those designed to make the participants research scholars or content experts by covering content. Covering large quantities of information is self-defeating, especially when it is realized that "to cover" means in reality "to take in and hide from view". The most effective institutes *un*cover Africa by helping teachers learn *how* to learn more and more accurately on their own about Africa and learn *how* best to help their students do the same. Specifically, this means that an effective African studies institute ought to be designed, among other things, to help teachers:

1. Detect and overcome their own cultural biases and the biases of others.
2. Become familiar with the best and most accurate knowledge about *selected* aspects of Africa and its peoples.
3. Learn where to go for and how to identify valid and reliable sources of information about Africa.
4. Develop the skills of reflective inquiry — skills necessary to effective self-learning.
5. Learn *how* to facilitate student learning about other people and cultures, intellectual skills, and selected attitudes using content about Africa.
6. Become familiar with the kinds of materials most useful to facilitate improved classroom learning and develop the skills needed to identify and use them.

The final two objectives are most crucial. No improvement in classroom learning in our elementary and secondary school classrooms will occur as the result of teacher participation in an institute unless heavy emphasis in the institute is placed on ways for teachers to help students learn on their own and ways by which teachers can identify and use relevant instructional materials in their teaching.

African studies institutes cannot stop at teaching teachers how to detect cultural bias or how to escape their own cultural confines; they must help teachers develop ways to help their own students do these, too. Institutes cannot stop at challenging teacher misconceptions, erroneous stereotypes and myths about Africa — they must help teachers develop ways to do these things with *their* students. Similarly, so must institutes help teachers learn not only *about* thinking skills but also about *how* to help their students refine their own thinking skills; institutes must help teachers learn not only *about* Africa's impact on the world but also *how* to help their students identify and evaluate aspects of this impact; institutes must help teachers learn not only *about* available teaching materials but also *how* to select and use these materials. The most significant objective an African studies institute can attempt to accomplish is not passing on reams of factual data about Africa but, rather, is helping teachers become familiar with ways relevant data can be identified and used to promote further learning in our classrooms and beyond.

In sum, if African studies institutes are truly to bring about the changes in classroom learning for which they are designed, then what is done in their institutes must grow directly out of the realities of the teaching/learning situation the institutes are supposed to effect. The best institutes are those built directly on the needs and interests of their ultimate target — the students in our elementary and secondary school classrooms. The most successful institute programs are those that help teachers learn those things that enable them to make the kind of improvements needed by students in their local classes.

CHARACTERISTICS OF INSTITUTES

The extent to which any African studies institute can be effective in facilitating changes in local classrooms is largely revealed by its program — the things it does to its teacher-participants and the ways in which these things are done. Institutes which perceive their role as essentially in line with the ultimate goals of in-service teacher training programs described above generally share the same type of programs and conduct these programs in similar ways. Institutes that do not perceive these as their objectives do not share these program features or methods of operation. It is the presence and method of operation of these features that make the difference between good institutes, those that may bring about desired changes in classroom learning, and bad institutes — those that will not.

How then can we identify the features that distinguish good institu-

tes from bad ones? There are several indicators we can examine. One is the structure and operation of the institute programs themselves. Another is the attitudes of the teacher-participants and institute faculty alike. And a third is what happens in a teacher's classroom after he returns to it from experience in an institute. Examination of these three indicators readily reveals the attributes of effective institutes.

CHARACTERISTICS OF INEFFECTIVE INSTITUTES: At the risk of appearing too negative and indirect let me approach the task of identifying the features of "good" African studies institutes by first commenting on the features of "bad"—i.e., ineffective—institutes. It seems to me that there are at least two immediate indicators of a "bad" institute:

1. When the participants don't like it — when they are "up tight", disgusted, on edge, antagonistic, resentful or downright hostile about the program, personnel, facilities, and all or part of the other aspects of the institute.

2. When the faculty or other personnel connected with an institute are disgusted and "disappointed" with the participants — their quality, commitment, participation or lack of these things.

There is also one absolute but less immediate indicator of a "bad" institute: when nothing happens in the participating teacher's classroom that is different than before he or she attended the institute. This is the crucial test.

The most common program features of "bad" African studies institutes seem to be the following:

1. *Overemphasis on lecture, seminar and reading methods of instruction.* Traditional, graduate study or summer school course methods are not appropriate to teacher institutes because even when well done they tend to focus too much on passive reception of content and not enough on *using* content in learning. Unfortunately, however, these particular methods are often abused — lectures are often read *to* the class, are out-of-date, or are mere extracts from standard texts; reading assignments frequently consist of excessive amounts in a few hard-to-get books; seminars often degenerate into impractical discussions of the esoteric or minute.

2. *Failure to emphasize the "how to" aspect of teaching about Africa* — failure to help the teachers gain experience in how to help their students accomplish specific substantive, affective, and skill objectives and failure to help transform what has been learned in

the institute into viable learning experiences for use in the local classrooms.

3. *Failure to deal adequately with materials that could be useful in the local classroom* — failure to have a wide variety of sample materials available for teachers to demonstrate, try out or even examine.

4. *Unrealistic or irrelevant expectations or demands on the part of institute faculty* in terms of written research papers, final exams, book reports, and other traditionally academic requirements which not only frequently turn into busy work but also create unreasonable pressure on institute participants.

These, and similar features detract from any chances of success for an African studies institute. Moreover, they are usually indicative of and often the result of still other things which seem to typify "bad" institutes:

5. A faculty that is not available to work full time with teachers, who do not respect teachers, who do not understand their special interest and who are so bent on doing their thing that they refuse to alter the program to do what the teachers feel is most needed.

6. Ignorance and neglect of the concerns, needs, and interests of teachers where teachers are treated as second rate citizens (i.e., as when professors constantly express surprise that the teachers are as "good" as they are or where the use of better facilities are denied teachers) or where their concerns are ignored in favor of the special interests of the professor or the requirements of the sponsoring institution or the requirements of the program "as originally proposed"

7. Lack of teacher involvement in designing and operating the entire program — such as a paternalistic attempt to treat teachers as clients or "mere students" which denies that they have anything to contribute to a learning experience when in reality most of them have very definite ideas of what they want to learn about and how best they can do it).

8. Inadequate facilities — the absence of good reading rooms, library resources, adequately ventilated classrooms and work areas can make the entire experience a most torturous one, indeed.

These are the types of institute features most frequently found at the roots of teacher dissatisfaction and frustration with an institute and

which suggest that such an institute really isn't accomplishing the objectives of the overall institute program. Moreover, it is often teacher reaction to these inadequacies that in turn lead to faculty "disappointment" with the teacher-participants. One builds on the other and both are directly related to the way an institute is organized and conducted.

CHARACTERISTICS OF EFFECTIVE INSTITUTES: What, then, are the attributes of a "good" institute — of one that can facilitate basic changes in learning in the classrooms of the teacher-participants? These attributes are obviously the opposite of those things just listed as features of ineffective institutes. However, they need further elaboration and description. Good African studies institutes, it seems to me, are distinguished by the following:

1. *A faculty and staff aware of the teaching situations of the participants and committed to helping teachers meet their needs as they — the teachers — perceive them.* This means a number of things. First, it means a faculty and staff that are highly flexible in their planning, who can and do alter a preconceived program to fit new needs or interests as they become apparent. Second, it means a willingness to work *with* participants and do things with them, not to or for them. Third, it means full time work in the institute, constant availability to the participants for talk, discussion, and extra help. Fourth, it means frequent faculty-participant evaluation of the institute activities so that inadequacies may be spotted and remedied. Finally, it means creating a cooperative atmosphere, one in which the institute is viewed as a joint faculty-staff-participant effort to improve classroom learning.

2. *Teacher-participants united in a common effort to improve learning in their classrooms.* This is an essential ingredient of any good institute. It is created partly by the manner in which the institute is conducted (by involving the participants in the planning and operation of the program, for instance, and by obvious faculty-staff concern for and awareness of the problems, interests and needs of their classroom teacher-participants) and partly by the nature of the participants as a group. It appears, for instance, that the more homogeneous the participants are in grade levels taught, area of the country, types of school, and level of previous training on Africa the more unified they will be in their objectives and in their expectations.

   There is considerable evidence, too, that including teachers with a wide range of experiential backgrounds in teaching is quite worthwhile. So, too, is involving a team of teachers from a school

system rather than a single teacher. This, in fact, increasingly seems to be the most practical approach to effecting later change in local classrooms, for it makes possible the creation of locally viable African studies programs, and at the same time provides the institute participants with people in their own schools with whom they can communicate, share experiences, and teach.

One additional aspect of the teacher-participants needs to be noted. African studies is not just something to be thought of in narrow discipline or departmental terms. Teachers of many different subjects should be involved in these institutes, especially where teams of teachers are included. Teachers of art, music, home economics, English, and industrial arts can well join social studies teachers in a program designed to improve learning about African culture.

3. *A program designed to meet the special needs of classroom teachers.* This includes not only content — content which must be highly selective and related directly to what it is teachers must teach in their schools — but also considerable emphasis on the "how-to" aspects of teaching and on the kinds of materials that can be effectively used in classroom learning about Africa.

It has long been fashionable for university professors, especially in the social sciences, to disclaim any competence in teaching methodology asserting instead that the "how-to" of teaching is properly the preserve of teachers. This is unfortunate to say the least. Few teachers are expert in the technology of teaching. Most are continually seeking new and better ways to use specific content and Africa is no exception. Institutes that fail to expose teachers to and give them experience in using a wide variety of teaching strategies and techniques merely admit they are unable to live up to the purposes for which they were created. Their staff should either make provisions to include this dimension as a focal point of their program — or get out of the institute business. The "how-to" of teaching has many dimensions. It is not a passive thing. It is not something that can be done via lecture or demonstration alone. It requires total teacher and faculty involvement. Neither is it a one-time activity. Teachers need to practice again and again designing and executing lessons utilizing new or different teaching strategies, if they are to feel competent enough to try them in their classrooms upon the conclusion of the institute. To be specific, in most effective institutes the faculty use the same methods that teachers may find useful in their own classes —

they use inquiry strategies, informal discussions, audio and visual material as basic media rather than as supplemental or enrichment) and practical demonstrations. The result is not only to encourage teachers to do the same (we teach as we are taught) but also to demonstrate the value of those techniques. Detailed discussion of teaching method is important in any such activity. Effective African studies institutes place heavy, almost central, emphasis on helping students translate content studied in the institute into worthwhile learning experiences for use in their own classrooms. Faculty and staff participate equally with teachers in this effort which may be via discussion of how to teach a topic that follows the actual presentation of the topic in the institute, or via demonstration and follow-up work by specialists, or via informal planning sessions with faculty and teaching experts, or via videotaping teachers doing mini-lessons of their own, or via peer-group teaching and critique, or via designing, critiquing and redesigning lesson plans. There are a variety of ways — some better than others — by which this can be done. But under no circumstances can this phase of an institute be abdicated or neglected, for teachers need guidance in how best to help teach their students and how to pull from the institute experience those things that will be most relevant to their own students.

4. *A program which encourages a relaxed atmosphere and community of spirit.* The staff of any institute cannot be of inferior quality. Utilizing graduate students or instructors or full professors because they need a job, have axes to grind or know someone important is inexcusable. Institutes require personnel outstanding in their scholarly qualifications as well as personal attributes. How well these faculty "know their stuff" and communicate *with* (not "to") teachers is crucial.

   A truly effective program seems to exhibit the following features:

   a) *The participants are involved — intellectually and physically and emotionally.* They are involved in planning. They are involved in lectures, seminars, colloquia, work sessions, and bull sessions. And they are involved emotionally — any study of Africa must be a vicarious experience as well as an intellectual one, if it is to be at all meaningful. Music, dance, art must be part of the institute.

   b) *There is plenty of time for reading and study.* Teachers typically have too little time for reading and they want to do this, but not in overwhelming doses. They need guidance as to what to

read, inexpensive books to own and a well-stocked resource library to sample. And plenty of time.

c) *There is no excessive amount of time spent in formal learning activities.* The best programs include judicious mixtures of class and non-class learning opportunities. Teachers need time to relax as well as numerous opportunities for informal learning, such as field trips, exhibits, performances, and other similar experiences.

The best programs show an acute awareness that a good institute on Africa is *not* just another course or series of courses, but rather it is a *group experience* in depth with close and continued faculty-teacher interaction. Having all participants live together contributes greatly to this kind of program; and if the faculty and staff live, eat and study with them, the institute will be that much better.

5. *The use of a wide variety of media as an integral part of the institute program.* This requires, first, a view of media as both materials and equipment, including all the audio, visual and written types available for use in studying about Africa — films (sound and silent), filmstrips, tapes, records, programs, filmstrip/records, texts, reference works, slides, paperbacks, and so on. These media should play at least three different roles in any institute:

a) *First, they must be an integral part of the instructional program.* Media can be used in classes as vehicles for dispensing information, initiating or evaluating study or other aids to learning; they can be used as the basis for independent study — for assignments can be built around 8 mm loops, films or records as well as they can around books; they can be used in special projects as when participants prepare audio or visual materials instead of book reports; they can be the focus of special programs such as slide or film visits to African nations or with famous Africans or as colloquia where selected media are evaluated in terms of content and utility in learning.

b) Second, *media must be available for preview, examination and demonstration* — not in token amounts but in considerable quantity. Institutes can be teachers' major contact with what is available to use in a classroom and thus must include provisions for previewing and even discussing a wide variety of commercial learning materials on Africa, for holding displays

of new materials and for special demonstrations by media and teaching specialists of ways to use these media to facilitate learning.

c) Third, *media must be used and produced by the participants and faculty themselves* — for use in learning experiences for the institute, in special projects prepared by the participants and for use in the participants' own classrooms. Teachers need to learn how to use and make basic audio, visual and written materials not so much so they can become expert producers (which they cannot become) but rather so they can become familiar with the potentials of these media for facilitating classroom learning.

Integration of media into an institute as described here has many implications for the facilities, equipment and staff of an institute program. Extensive use of media requires classrooms which can be darkened for use, preview areas where a multitude of different media are always available, a production center and a materials center. A wide variety of different media must be on hand, including projectors, records, duplicators, copiers and drawing and slide-making equipment. Specialists must be on hand to help teachers and institute faculty with the use of equipment and with the design and use of media in their own teaching.

6. *Facilities adequate for the special purposes of an institute.* Because any institute, properly conceived, is a special program, it needs special facilities. In addition to office space for director, faculty, and staff, there must be adequate classrooms — a large group room as well as small seminar-type rooms, a lounge wherein all can meet informally without disturbing others engaged in study, a resource and reading room in which can be found multiple copies of basic materials as well as copies of other written materials and materials on Africa suitable for use in elementary and/or secondary school classrooms, and a media-center consisting of preview and production facilities. Moreover, these must be as contiguous as possible, such as in a suite-like arrangement; having institute facilities scattered all over a campus only defeats the purpose of the institute.

There are, of course, other features basic to a good African studies institute — features such as an adequate and detailed orientation, availability of special resources and so on. But there are also two features of special importance, for without them

the ultimate objective of the institute program, changing learning in local classrooms, simply will not happen. These very important features involve a commitment on the part of the participating teachers' school systems to facilitate change when they return and specific provisions for follow-up implementation of this change.

7. *School district commitment to change*. There is nothing so frustrating to an institute graduate or to an institute program as to have teachers upon their return home, placed in positions where they cannot do what they were trained to do in the institute. Too many graduates of African studies institutes, upon returning home, find themselves scheduled to teach courses that do not include the use of African content or, worse yet, find it impossible to secure the learning materials they have discovered do exist. In spite of whatever does go on at an institute, should these conditions prevail, the work at the institute may well be largely in vain. What can be done about this situation?

   It seems to me that no teacher should be accepted into an institute unless his school administration guarantees in writing, subject to a penalty of having to refund to the sponsor the per-teacher cost of the institute attended, that:

   a) A specified amount of funds will be placed at the disposal of the teacher or team of teachers for the purchase of new media to be used to improve learning related to Africa in their classrooms. Such funds might even be paid to the institute so that quantity purchases of selected materials may be made at reduced costs.
   b) The teacher(s) participating in the institute will be assigned for the next several years a majority of classes in which study about Africa plays a major role.
   c) The teacher(s) participating in the institute will be permitted and encouraged with a specified amount of planning time and program funds to develop, conduct and follow-up special in-service training programs on African studies for other teachers in their own and nearby school systems.

   Obviously, corresponding commitments must be made by the participating teachers, too. But the emphasis to date has been all too much on requiring teachers to promise to do things while school systems have been left free to ignore their responsibilities toward improving teaching altogether.

8. *Provisions for implementation*. The real measure of any African studies institute is what happens in the teachers' classrooms as a result of participation in the institute. I have already suggested above some things which can be done to facilitate implementation of what is learned in an institute. Admitting teams of teachers from a single school can be as useful in this regard as enforceable guarantees of local administrative cooperation. But there are other things an institute can do, too, to help implement improved learning about Africa. It can:

   a) Emphasize the use of community resources within the institute program, so that teachers will be able to utilize similar local resources in their own classrooms.

   b) Make budgetary provisions for institute faculty and staff to visit the schools of the participating teachers to reinforce them in their efforts to improve teaching by meeting with administrators, other teachers, and even students, or by participating in curriculum development work at the local level.

   c) Stress, in the institute program, development not so much of materials and curriculum (most teachers are *not* good curriculum builders) but rather development of skills and knowledge needed to identify, select, and use commercial materials on Africa already available or likely to become available in the future. Teachers need to know the basic flaws to which these materials are most prone, how to detect the flaws, and how to use flawed materials to facilitate valid learning in their classrooms.

   d) Help the participating teachers design and develop implementation plans and programs for their own schools so that they can take advantage of what is now known about the best techniques for curriculum change. Such plans could be a very important result of the total institute experience.

These features seem to me to be among the most essential attributes of successful African studies institutes — those which come the closest to fulfilling the ultimate objective of any worthwhile in-service teacher training program. Yet, of all these features, none is as important as is the quality of the faculty and staff of an institute. How they conceive of themselves and of their roles and how well they relate to their colleagues — including the teacher participants — are crucial to the success of an institute. For this reason, something more needs be said about these people here.

An effective institute, one that has the potential to affect change, must be a team effort. It involves the cooperative interaction of faculty, staff and participants alike. But the key to the success of their efforts is usually the Director, because in him is vested the overall responsibility, decision-making power and motivating influence. If the Director sees the program as a number of people going their separate ways, then that is probably the way the institute will operate — and will fail as a result. But if he conceives of it as an integrated effort as designed and outlined as above, then it has every chance of success.

A good director directs. He is not only in command but has a realistic vision of the complete institute, one which he is able to communicate to all involved. He is an inspiring leader in constant touch with participants and faculty alike. He is the institute — is always present — always involved. He leads, but indirectly. He is responsive to the interests of all yet within the total context of the overall program. He is flexible but maintains high standards. And above all, he knows teaching — and Africa — and can work with people.

Matters of administrative detail can be handled by a responsible assistant. Specialists undertake the other staff responsibilities — secretarial, media supervision, seminar or colloquia duties, and teaching. Part-time staff should be non-existent; a good institute requires the full attention of all concerned. Guest lecturers, for example, seem to work best when they are available for several days so that they can mix freely with the participants and help them with their own specific areas of interest.

SUMMARY

The faculty and staff of a good institute must be always accessable to the participants, knowledgeable about their classrooms and concerned about them. These institute personnel must include a number of experienced teachers as well as experts in teaching methodology. All must plan and work together in cooperation with the participants. And the resulting program must be a quality program — one characterized by a team effort, adequate facilities, flexibility, informality, participant involvement, a heavy emphasis on doing rather than listening or looking, extensive use of media, and provisions for local school and instittue commitment to educational improvement.

These attributes, it seems to me, are the hallmarks of our most effective teacher training institutes in African studies. Such institutes are intended in the final analysis to bring about improvements in learning

in our local classrooms. The value of these institutes is directly related to their relevance to the needs of the local classrooms. Institute faculty must be familiar with the needs and the realities of elementary and secondary school teaching in general. Institute programs must reflect this familiarity. Then and only then will African studies institutes really begin to do the job for which they are intended.

THE 42* INDEPENDENT STATES OF AFRICA

Country	*Capital City*	*Area (sq. miles)*	*Population (est.)*	*Year of Independence*	*Pre-Independence Status*	*Present State and Government Leadership*	*How the Present Government Came to Power*
Algeria	Algiers	920,000	12,102,000 (1966 census)	1962	Juridically an integral part of France	President Houari Boumediene	Military coup, June 1965
Botswana	Gaberones	220,000	650,000	1966	British Protectorate (and High Commission Territory) of Bechuanaland	President Sir Seretse Khama	As leader of the majority party, Seretse Khama became head of government after pre-independence legislative elections of 1965. Under the 1966 republican constitution, he was elected by the National Assembly as President for a five-year term.
Burundi	Bujumbura	10,747	3,300,000 (1968 est.)	1960	See Rwanda	President Michel Micombero	Military coup, November 1966
Cameroun, Federal Republic of	Yaounde	183,381	5,100,000	1960	UN Trust Territory under French (east) and British (west) administration	President Ahmadou Ahidjo	When East and West Cameroun joined to form a federal state in 1961, it was agreed that President Ahidjo of East Cameroun would become President. Re-elected for five-year term in 1965.
Central African Republic	Bangui	238,224	2,088,888 (1965 census)	1960	Formerly Ubangi-Shari, part of French Equatorial Africa	President Jean-Bedel Bokassa	Military coup, January 1966
Chad	Fort Lamy	495,753	3,500,000 (1967 est.)	1960	Part of French Equatorial Africa	President Francois Tombalbaye	As leader of the majority party, Tombalbaye became head of government following 1959 legislative elections, and was elected President of the Republic by the National Assembly in 1960. Re-elected in 1969 by the Assembly for seven-year term.

Congo, Republic of	Brazzaville	132,050	1,000,000 (1966 est.)	1960	Formerly Middle Congo, part of French Equatorial Africa	President Marien Ngouabi Prime Minister Alfred Raoul	De facto military takeover, September 1968.
Congo, Democratic Republic of	Kinshasa	905,563	16,500,000	1960	Belgian colony	President Joseph D. Mobutu	Military coup, November 1965
Dahomey	Porto Novo	44,695	2,462,000 (1967 est.)	1960	Part of French West Africa	Collective military leadership	Military coup, 1969
Ethiopia	Addis Ababa	457,266	23,000,000 (1966 est.)	Always independent except for Italian colonial period (1936-41)	Not applicable	Emperor Haile Selassie I Prime Minister Aklilu Habte Wolde	Hereditary monarchy, as defined in revised constitution of 1955. Haile Selassie came to the throne in 1928.
Equatorial Guinea	Santa Isabel	10,852	183,377 (1960 census)	1968	Spanish Overseas Provinces of Rio Muni and Fernando Poo	President Francisco Macias Nguema	Pre-independence presidential and parliamentary elections, September 1968.
Gabon	Libreville	102,089	630,000 (1968 est.)	1960	Part of French Equatorial Africa	President Albert Bongo	Vice-President Bongo succeeded to the presidency on the death of Gabon's first President, Leon M'Ba, in 1967.
Gambia	Bathurst	4,004	315,000 (1963 census)	1965	British protectorate	Queen Elizabeth II Prime Minister Sir Dauda Jawara	As leader of the majority party, Jawara became head of government following 1962 legislative elections; 1966 elections again gave Jawara's Progressive People's Party a majority. Proposal to convert Gambia into a republic defeated in 1965 referendum.
Ghana	Accra	91,844	7,841,000 (1966 est.)	1957	Britain's Gold Coast colony	President Edward Akufo-Addo Prime Minister Dr. Kofi Busia	Election 1970 Election 1969

Guinea	Conakry	94,925	4,000,000 (1968 est.)	1958	Part of French West Africa	President Sekou Toure	As leader of majority party, Toure became head of government in 1957, and was elected first President of the Republic in 1961 elections. Re-elected for seven-year term in 1968.
Ivory Coast	Abidjan	124,503	4,000,000 (1965 est.)	1960	Part of French West Africa	President Felix Houphouet-Boigny	As leader of the majority party, Houphouet-Boigny became head of government in 1959, and was elected first President of the Republic in 1960. Re-elected for a five-year term in 1965.
Kenya	Nairobi	224,960	10,860,000 (1965 est.)	1963	British colony and protectorate	President Jomo Kenyatta	As leader of the majority party, Kenyatta became head of government following 1963 legislative elections ushering in self-government and preparing the way for independence. Elected President (by the National Assembly) when Kenya decided to become a republic in 1964. Future presidents to be elected by popular vote.
Lesotho, Kingdom of	Maseru	11,720	976,000	1966	British High Commission Territory of Basutoland	King Motlotlehi Moshoeshoe II Prime Minister Leabua Jonathan	As leader of the majority party, Chief Leabua Jonathan became head of government following 1965 pre-independence elections. King's role as head of state is now nominal.
Liberia	Monrovia	43,000	1,016,443 (1962 census)	1847	Founded, with missionary assistance, by freed American slaves	President William V. S. Tubman	Under the banner of the True Whig Party, Tubman was first elected President in 1943. Re-elected for a sixth term of four years in 1968.

Libya, Kingdom of	Benghazi and Tripoli are constitutional co-capitals; Beida is de facto center of government	679,359	1,564,369 (1964 census)	1951	Held by Italy 1911 to World War II. First country to obtain independence through direct UN action	Collective military leadership	Military coup, 1969
Malagasy Republic	Tananarive	228,572	6,200,000 (1966 census)	1960	French protectorate	President Philbert Tsiranana	As leader of the majority party, Tsiranana became head of government in 1957, and was elected first President of the Republic by a congress of the National Assembly and Senate in 1959. Re-elected for seven-year term in 1965 general elections.
Malawi	Zomba (to be moved to Lilongwe)	36,000	4,042,400 (1964 census)	1964	British protectorate of Nyasaland; member of Federation of Rhodesia and Nyasaland	President H. Kamuzu Banda	As leader of the majority party, Dr. Banda became head of government in 1963. He was elected first President (by the National Assembly sitting as an electoral college) when Malawi decided in 1966 to become a republic.
Mali	Bamako	464,875	4,500,000 (1968 est.)	1960	As French Soudan, part of French West Africa	Power rests with Military Committee of National Liberation; Captain Yoro Diakite is head of govt.	Military coup, November 1968
Mauritania	Nouakchott	419,231	1,500,000 (1968 est.)	1960	Part of French West Africa	President Moktar Ould Daddah	As leader of the majority party, Ould Daddah became head of government in 1957, and was elected first President of the Islamic Republic in 1961 general elections. Re-elected for five-year term in August 1966 general elections.

Mauritius	Port Louis	720	884,000 (1968 est.)	1968	British colony	Queen Elizabeth II Prime Minister Sir Seewoosagur Ramgoolam	As leader of the majority party in the Legislative Council, Dr. Ramgoolam became chief minister when constitutional reforms pointing toward independence were adopted in 1961. Pre-independence elections in 1968 gave his three-party coalition a majority, and he continues as Prime Minister.
Morocco	Rabat	171,305	14,342,000 (1968 est.)	1956	French protectorate except for Spanish zones	King Hassan II Prime Minister Mohammed Benhima	Hereditary monarch as defined in 1962 constitution. Hassan succeeded to the throne on the death of his father in 1961.
Niger	Niamey	489,000	3,200,000 (1965 est.)	1960	Part of French West Africa	President Diori Hamani	As leader of the majority party, Diori Hamani became head of government following December 1958 legislative elections. Elected first President of the Republic in 1960. Re-elected for five-year term in 1965 presidential elections.
Nigeria	Lagos	356,000	55,670,052 (1963 census)	1960	Former British colony and protectorate; joined at independence with UN Trust Territory of Northern Cameroons	Major General Yakubu Gowon, head of Supreme Military Council	Military coup, July 1966
Rwanda	Kigali	10,169	3,300,000 (1968 est.)	1962	Part of Belgian-administered UN Trust Territory of Ruanda-Urundi	President Gregoire Kayibanda	A nationalist political movement of the Bahutu majority revolted against Rwanda's Batusi aristocracy in 1959, forcing the king (mwami) to flee and establishing a republic. Kayibanda elected President in 1961, and re-elected for four-year term in 1969.

Senegal	Dakar	76,124	3,500,000 (1966 est.)	1960	Part of French West Africa	President Leopold Senghor	Following the dissolution of Senegal's brief federation with Mali (1959-60), Senghor was elected first President of the Republic of Senegal. Re-elected December 1963 (following adoption of a new constitution), and again in 1968 for a five-year term.
Sierra Leone	Freetown	27,925	2,180,355 (1963 census)	1961	British colony and protectorate	Queen Elizabeth II Prime Minister Dr. Siaka Stevens	Second military coup (1968) restored civilian rule under party which won majority in 1967 elections but was prevented from taking office by first military coup.
Somali Republic	Mogadiscio	246,201	2,580,000 (1966 est.)	1960	Combines former Italian-administered UN Trust Territory of Somalia and British Somaliland	Collective military leadership	Military coup, 1969
South Africa	Pretoria and Cape Town	472,685	18,298,000 (1966 est.)	1910	Four British colonies of Transvaal, Orange Free State, Cape Colony, Natal	President Jacobus Johannes Fouche Prime Minister Balthazar Johannes Vorster	National Party returned to power for a 6th term of five years in 1970 elections. By parliamentary vote in 1966, Vorster was named to succeed assassinated Hendrik Verwoerd as Prime Minister. Fouche chosen in 1968 to succeed ailing President-elect Theophilus Donges.
Sudan	Khartoum	967,500	14,100,000 (1967 est.)	1956	Anglo-Egyptian condominium	Collective military leadership	Military coup, 1969

Swaziland	Mbabane	6,704	389,492 (1966 census)	1968	British High Commission Territory	King Sobhuza II Prime Minister Makhosini Diamini	Hereditary monarchy as defined in 1967 constitution. Prime Minister appointed by the king on basis of Imbokodvo National Movement's victory in pre-independence legislative elections of 1967.
Tanzania, United Republic of	Dar es Salaam	363,000	12,231,000 (1967 census)	1961	British-administered UN Trust Territory of Tanganyika and British protectorate of Zanzibar	President Julius Nyerere	As leader of the majority party, Nyerere was made head of government when Tanganyika became autonomous in 1961. He resigned temporarily after independence, but was elected first President when Tanganyika became a republic in December 1962. When Tankanyika united with Zanzibar in 1964 to form the United Republic of Tanzania, Nyerere became President of the Union. Re-elected for a term of five years in 1965 elections.
Togo	Lome	21,853	1,702,300 (1967 est.)	1960	French-administered UN Trust Territory	President Etienne Eyadema	Under de facto military rule since assassination of President Sylvanus Olympio in 1963. Colonel Eyadema assumed direct control in January 1967.
Tunisia	Tunis	63,000	4,457,466 (1966 census)	1956	French protectorate	President Habib Bourguiba	Following the signature of the Franco-Tunisian accord of 1956, Bourguiba became head of government. In 1957, when the National Assembly voted to abolish the monarchy and establish a republic, Bourguiba was made President. Re-elected for five-year terms in 1959 and 1964.

Uganda	Kampala	91,000	7,551,000 (1964 est.)	1962	British protectorate	President Milton Obote	Obote, then Prime Minister, ousted Uganda's President (the Kabaka of Buganda) in 1966 with army assistance and proclaimed a unitary state.
United Arab Republic	Cairo	386,100	30,083,419 (1966 census)	1922	British protectorate	President Gamal Abdul-Nasser	Military coup, 1952. Popularly approved constitution of 1956 established parliamentary rule subsequently modified by 1962 National Charter shifting emphasis to popularly elected councils of the Arab Socialist Union.
Upper Volta	Ouagadougou	105,838	4,955,000 (1967 est.)	1960	Part of French West Africa	President Sangoule Lamizana	Military coup, January 1966
Zambia	Lusaka	290,586	3,780,000 (1965 est.)	1964	British protectorate of Northern Rhodesia member of Federation of Rhodesia and Nyasaland	President Kenneth Kaunda	As leader of the majority party, Kaunda became head of government after the January 1964 elections. Later that year, as Northern Rhodesia prepared for independence as the Republic of Zambia, he was chosen first President by parliamentary vote. Re-elected for five-year term in 1968 by popular vote.
*Rhodesia (Zimbabwe)	Salisbury	155,820	4,000.000 220,000		Pre-1965 self-governing British colony	President Clifford W. Dupont Prime Minister Ian Smith	Illegal declaration of independence November 1965.